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ABSTRACT

This handbook presents a learning program intended for students enrolled in a variety of disciplinary or interdisciplinary programs who wish to include in their education a meaningful exposure to members of other cultures. Chapter one attempts to relate the cross-cultural learning of this program to future vocational, academic, and career objectives. Chapter two identifies the various disciplines and majors in which students are enrolled where significant educational benefits will result from exposure to foreign students. Chapter three identifies seven specific learning objectives: (1) the elite system and study of socialization and leadership; (2) country and area studies; (3) cross-cultural learning; (4) cross-cultural communication; (5) study of national and international conflicts; (6) cross-cultural dimensions of education; and (7) cross-cultural perspectives on development and underdevelopment. A bibliography of readings is indicated at the end of some learning objectives and modules. After a learning objective has been selected, the student should consult chapters five, six, and seven, which contain specific learning modules or units of learning, designed to implement the learning objectives. The 32 modules are divided into three categories: (1) interviewing foreign students (one-to-one learning), (2) classroom and curricular enrichment programs, and (3) experiential learning projects. (Author/CFM)

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LEARNING WITH FOREIGN STUDENTS

A HANDBOOK FOR STUDENTS ON HOW TO ENRICH THEIR LEARNING IN INTERNATIONAL STUDIES, IN INTERNATIONAL EDUCATION AND OTHER SOCIAL AND BEHAVIORAL SCIENCES THROUGH FOREIGN STUDENTS.

Josef A. Mestenhauser

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PREFACE

The curse of cultural relations has been the incubus of a dualistic view of a world divided between the powerful and the weak, the donor and the recipient, the dominant and the dependent. This nightmare can be and must be overcome if the world is to reap the full fruits of an interdependent future.

The Hazen Foundation, *Reconstituting the Human Community*; A Report of Inquiries Concerning Cultural Relations for the Future, New Haven, Conn.: The Hazen Foundation, 1972.

Foreign students studying in over 1800 institutions of higher learning in this country are a valuable, but virtually untapped, resource available for the education of American students in a variety of fields. While it is generally recognized that a great deal of cultural learning is transmitted informally through interpersonal contacts, such learning is left to chance and cannot be evaluated. This Handbook attempts to formalize such learning through an innovative, supplemental enrichment program.

Few have recognized foreign students as an educational resource and even fewer have used materials and research studies from the field of cross-cultural relations in their reading lists (87). Foreign students, and studies about them, are excellent learning resources (89; 179; 216; 315; 316). Regardless of their nationality and fields of study, foreign students bring with them their languages, socialization, culturally influenced value systems, methods of communicating ideas and information, and information about events and conditions in their countries. These unique skills and viewpoints can be shared with American students to enhance their understanding of other countries and to gain insights about how Americans are understood by foreign students. Students in a variety of fields and programs can relate the experiences of individual foreign students to their general understanding of social, political and cultural behavior at both the sub-national and trans-national levels. This training is relevant to a variety of disciplinary areas including not only social sciences, humanities and education, but technical, agricultural and professional fields and interdisciplinary programs.

Two problems should make this program attractive to students and educators: diminishing educational resources in this country, and the changing nature of international relations. The first problem has resulted in a new area of "informal education" here and abroad, in which we search for new resources in the education of others. The second problem has resulted in a re-examination of the traditional ideas about educating foreign students in this country, with a new emphasis on the value of foreign students as resource persons. The program which is described in the following pages expands on these ideas.

The writing of this Handbook, and the development of the program on which this volume is based, required a long period of time, extensive consultations, and involvement of many persons including faculty, staff colleagues and associates, and students, American and foreign. It would be extremely difficult to acknowledge all contributions which have been made on behalf of this product. Nevertheless, some contributions stand out and must be singled out, even at the cost of producing lengthier than usual acknowledgements, to document the fact that this project was a cooperative venture and that learning involved in it is complex. A deep feeling of appreciation and gratitude is being expressed to all for their contributions, advice, editing, checking for accuracy, compiling of the bibliography, and assistance with the critical incidents. I am especially grateful to my immediate superiors, Dr. Forrest G. Moore, Professor of Education and Director, International Student Advisers Office; Dr. Martin L. Snoke, Assistant Vice President for Student Affairs; and Dr. Frank Wilderson, Vice President for Student Affairs, for their support and encouragement. Their understanding of the educational potential of international exchanges of persons is a source of strength to all associated with these programs locally, nationally, and internationally.

The initial impetus for this program came from the Minnesota State Legislature which voted limited financial support for foreign students, thus acknowledging that the presence of foreign students is needed in our state and country, for the education of our own students and public. The present program of *Learning with Foreign Students* is an attempt to make these educationl principles work systematically and efficiently.

Simultaneously, the International Studies Association was encouraging the development of innovative programs in the teaching of international relations and studies through a project headed by Dr. William Coplin, Director of the International Relations Program at the Maxwell School of Citizenship and Public Affairs at Syracuse University. His early suggestions have been helpful in rewriting a simple

position paper into this Handbook. The opportunity to experiment with the program was finally offered through a grant made by the National Association for Foreign Student Affairs through its AID Liaison Committee, which permitted the application of many previously untried ideas. This committee expressed not only its confidence in the project, but provided careful guidance and suggestions. Special thanks are due to the chairpersons of this committee, Dr. Barbara Burn, Director, International Programs Office, University of Massachusetts; Dr. Jerry Benson, Foreign Student Adviser, Michigan State University; and the sympathetic monitor of this project, Marvin Baron, Associate Adviser to Foreign Students and Scholars, University of California at Berkeley. Two staff associates in NAFSA, Marty Etchison, Associate Director for Program Development, and Charlotte Hermann, Assistant Director for Program Development, have provided beyond-the-call-of-duty assistance and understanding. In addition, several colleagues and Foreign Student Advisers across the country have read and criticized the several manuscripts, thus making it more readable and useful. Similarly, several associates from the Community Section of this Association have given strong support and constructive criticism, especially Zelda Faigen of Phoenix, Arizona, Lee Thompson of Boulder, Colordado, and Peggy Pusch of Syracuse. Their sophisticated appreciation of educational values will serve to apply these principles to wider community education in international and inter-cultural affairs, thus stretching the resources of foreign students beyond the collegiate confines. I have enjoyed the same support and understanding from the Minnesota International Center and its Executive Director, Fran Paulu, whose leadership in the development of an integrated University-community speakers' program is greatly appreciated. Dr. Charles and Vimla Maguire and Claude Pouplard also have a major share of work and creativity in the setting up and growth of this Speakers Program.

Two additional national connections have strengthened the program and require recognition and acknowledgement. One goes to the Overseas Development Council which contributed heavily to the development of resources for the study of world population and food supply, on which one of the learning objectives in this Handbook was based. The other source of support and advice has been David Hoopes of the Regional Council for International Education at the University of Pittsburgh, whose leadership in the development of the study of cross-cultural communications has spilled over several chapters of this Handbook.

At the University of Minnesota there are numerous agencies and departments and many individual faculty members, staff associates, and foreign and U.S. students to whom much is owed for the opportunity to experiment with these innovative educational ideas. The University Educational Development Center has made a small grant to the project, which made it possible to employ two foreign students as teaching assistants, Marion Marshall and Jonathan Ekure. Their insight into the probelms involved in structuring a complex program has been invaluable to me and to the Associate Director of this project, Diane Beitz, herself a dedicated and skilled administrator and educator. Her residual artistic talents have also been responsible for the design of the cover. In the College of Liberal Arts, special credit goes to Dr. Robert Kuderle, Acting Director of The Quigley Center, and to Dr. Terrence Hopmann, Associate Professor of Political Science, for his willingness to experiment with the ideas in his classroom. Dr. Donald Myrvik, Coordinator, Special Learning Opportunities, and his Office have been long convinced of the educational potential of foreign students and have already practiced many ideas contained here through independent study programs and support of a new experimental course, approved by the Cross-Disciplinary Program. The Honors' Division of this college has also been a "customer" of these educational principles in their Honors Seminars and freshman colloquium programs.

The College of Education has not only given warm support to this program through Associate Dean William Gardner, but has also appointed a special committee on International Education to implement some of these programs. Under the able leadership of Dr. Frank Braun, Associate Professor, Educational Career Development, and his perceptive and hard working associate, Gail Hughes, the committee is now moving in the direction of initiating a new seminar on international education. Professor John Cogan has been especially helpful and supportive of the program, has provided a constructive evaluation of his experiences in involving foreign students in his course, and has offered helpful suggestions on the curricular structure of the Handbook. The University College is presently developing a new cross-college foreign studies degree option for university students in which foreign students are being featured as resources in teaching cross-cultural sensitivity, in preparing U.S. students for study and travel abroad, and in assisting returnees with meaningful "debriefing" upon return. The leadership in this field, provided by Dr. Barbara Knudson, Dean of University College, has long been recognized and acknowledged, as is the perceptive support given by Becky Kroll, Departmental Assistant, University College. Jean Andre and Margarita Gangotena have performed not only exceptionally well in implementing the foreign studies degree option in that college, but have also worked cooperatively in the development of the Handbook and the Learning Project. The same warm and cooperative arrangements have been maintained with the International Study and Travel Center whose Director, Colleen Zarich, and associates Jolene Koester and Pam Prosser have been involved in the development of integrated and innovative international student programs. They understand and appreciate that one of the most important elements in the success of international programs, study of languages, study abroad, and enroll-

ment in cross-cultural and international courses, is the motivation of students to expose themselves to these experiences.

This handbook would not have been possible without the many hours of productive work by many U.S. and foreign students who read manuscripts, promoted the program, recruited foreign students for it, assisted with the evaluation of experimental programs, and gave suggestions on how to make this volume "culturally sensitive." The most important contributions have been made by Francie Alozie, Susanne Brutsch, Patricio Contreras, Jawid Elahi, Ken Forde, Lekan Shobowale, Precha Thavikulwat, and Birgit Wassmuth, who also assisted with arrangements of pictorial illustrations. Zehra Keye, the present President of the Minnesota International Student Association, has not only been warmly supportive, but became our able and creative teaching assistant in the freshman colloquium. Dessima Williams was especially responsible for obtaining a broad consultation with foreign students on the national level. Support and assistance was given by Robert Duncan from the University of Pennsylvania, Samir Jarrar from Florida State University and Rawi Tabbah from the University of Oklahoma. American students at the University of Minnesota who provided helpful suggestions and insights included Janet Bennett, Larry Bye, and Steve Sjoberg. Invaluable assistance was provided in connection with an experimental course on Cross-Cultural Perspectives on Development and Underdevelopment by officers and members of the Nigerian, Thai and Turkish Student Associations, who helped design the course outline, provided foreign student resources and secured materials from their home countries and Embassies not available here. The University Measurement Center is still providing an on-going, in-depth evaluation of the experimental course, directed by Dr. Darwin Hendel, Research Associate, Measurement Services, and his research assistant, Beatrice Robinson. Special thanks and appreciation is due to Dr. William Wright, Associate to Vice President, Office of International Programs, for his general support and to Sally Nelson, Editor in the Office of International Programs, for her effective and efficient job of editing this manuscript.

The Handbook could not have been produced wihtout the assistance and support of staff associates in the Office of International Student Adviser, whose collective experiences and combined wisdom have been a source of insight and inspiration. Special thanks are due to Dr. Paul Pedersen, Dr. Robert Moran, Martha Lutman, John Northrop, Kay Vandersluis, and Roxy Kaynatma.

The editors and publisher of the *Atlas* magazine have been kind to permit reproduction of several cartoons which appeared to provide appropriate illustrations. Their willingness to do so will have enhanced the value of the Handbook immensely. Similarly, The Prager Publishers have granted permission to reproduce two quotes from James W. Howe, *The US and World Development, Agenda for Action, 1975*, copyrighted by the Overseas Development Council 1975; the Editors of the American Academy of Political and Social Science permitted reproduction of quotes from Donald Shank, "The American Goes Abroad" from *The ANNALS*, Vol 335, May 1961; and the directors of the Chicago Council of Foreign Relations agreed to reproduce a quote from their publication entitled *American Public Opinion and U.S. Foreign Policy*, 1975 edited by John E. Rielly. The assistance and cooperation of these editors and publishers is hereby gratefully acknowledged.

Warm thanks and appreciation go to Dr. Rose Lee Hayden for writing a timely and relevant introduction.

The final acknowledgement and recognition must go to the thousands of foreign students who have given and will continue to give their time and skills, and to the U.S. students who have the wisdom and perception tc learn and share in a progarm which is explosive in its potential.

Josef A. Mestenhauser
Minneapolis, March, 1976

Learning more about one's own country, and keeping up with the news from home, is an important by-produce of studying abroad — both for foreign students in US and American students overseas.

Writing your own name tag is not only an "American custom" but it also helps to preserve your name and saves your hosts from embarassment.

Families of foreign students also have important experiences while accompanying their spouses here. Here a daughter of a foreign student is trying to capture some of these experiences to tell about after she returns. These dependents are a valuable resource here and are often called upon to share their experiences with American schools and public.

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INTRODUCTION

By Rose Lee Hayden

Despite the blatant warning against "entangling alliances" contained in George Washington's *Farewell Address*, nothing is more certain than that America's college and university students will live out their lives enmeshed in global events and foreign intrigues far beyond the wildest imaginings of the Founding Fathers. Indeed, as one humorist recently quipped: "Where else but in America can you watch a 'Bicentennial Minute' sponsored by a Dutch oil company on a Japanese television set?"

Unhappily, for the first 150 years of this nation's brief yet vibrant history, America's educators took very much to heart the isolationist dictates of the Founding Fathers. Public schools were tools consciously and relentlessly employed to "Americanize" an immigrant population. Thus, for America's educators to deliberately utilize foreign students to "internationalize" a now overly parochial student population flies in the face of nearly two centuries of educational thought and practice in the United States.

Yet fly we must. This nation simply cannot afford running the risk of remaining uninformed about a world in which it is so inextricably involved. For one thing, the continued viability of this society will increasingly depend upon the ability of America's professionals, academics, bureaucrats, businessmen and political leadership to serve effectively in transnational and intercultural settings. For another, there is a real and continuing need to apply the best-of-all-minds, regardless of nationality, to the solution of pressing human problems: energy; population; pollution; crime; hunger; disease. The list is long, while time grows short.

No democratic leadership, however motivated to build a peaceful world order, can long risk outrunning the capacity of its people to interpret and respond intelligently to global challenges and opportunities. Internationalizing education is clearly tied to America's need to maintain a citizenry sufficiently sophisticated to be able to cope with interdependence.

A less obvious but corollary national need is to protect the democratic nature of this nation's own political system. By assuring a civic dialogue on issues and policies related to foreign affairs, Americans protect their own precious political liberties. This is no mean accomplishment in a world where last year alone, the political liberties of 743 million persons severely declined and where barely 20% of the world's people, according to a Freedom House study, can be said to be "free." While "freedom" is a culturally loaded word in the relative sense, it does stand as an absolute ideal of human aspiration.

As the frightening predictions of Malthus become more apparent each day, Americans will have to practice their humanitarian preachings. If those too weak to protest yet too many to ignore are allowed to perish in waves of starvation and violence, human dignity and respect will be forever tarnished.

Finally, even if national security, intellectual and political freedom, and humanitarian practices were not at stake, America's students would do well to sample and share the wisdom and joy of the human experience. As a people, Americans have much to gain from the rich variety of alternative values, life styles and cultures. Something like a half-million waking hours must be filled by Americans over an average life span. Surely the cultural fare dished up on commercial television is no solution to the knotty social challenge of fostering creative leisure. Americans, in the so-called "post industrial age," will require further instruction in such pleasurable pursuits as music, theatre, poetry, sports, architecture, travel, painting, cooking, gardening and the dance.

Overall, the response of the American educational system to the challenge of preparing students for effective coping in an interconnected world is incredibly weak. Woefully large numbers of students completing twelve to sixteen or more years of schooling graduate ignorant of even the most basic facts about other nations and cultures, apathetic toward the sufferings of desperate peoples, and incapable of experiencing meaningful intercultural interaction designed to enrich those thousands of hours of fretful idleness.

Major adjustments must be made to compensate for these educational anachronisms and oversights. Josef Mestenhauser, in *Learning with Foreign Students*, proposes one solution within the reach of virtually every American college and university student.*

*At present, there are over 218,000 foreign students enrolled in over 1800 institutions of post-secondary education in the United States.

Mestenhauser's basic premise is that meaningful learning occurs as the result of qualified exposure to persons from other cultures. Foreign students remain, for the large part, an untapped resource on campus, more valuable than ever given diminishing educational budgets, skyrocketing travel costs and the changing nature of intercultural interactions in a culturally plural world and national society.

The beauty of the author's approach lies not in lengthy descriptions of the need for and the desirability of intercultural contact, but rather with its focus on the actual process of training people to function transculturally. The stress is on doing, not talking, on learning, not rhetoric. It is, therefore, a contribution to a field whose need to articulate passionate rationales (as in this introduction) often obscures a parallel need to develop substantive educational programs.

Learning with Foreign Students is a handbook — a "how to" book which directly confronts the thorny question of learning how to learn about others. The topical flexibility of the modules ranging from traditional classroom settings to interviews and experiential exercises opens the process to an infinite number of possibilities in terms of types of students, academic level and disciplines and length of involvement. An ample bibliography is appended to provide serious intellectual underpinnings for equally serious interpersonal adventures.

Learning with Foreign Students addresses itself, in a very practical and usable way, to the need for educational innovation in international/intercultural education by outlining strategies, identifying resources, and utilizing emerging methodologies. Combining both cognitive and experiential learning through interpersonal contacts, the approach promises to enhance U.S. student motivation in international and cross-cultural areas. Because the contact is intimate and direct, foreign students themselves stand to ease some of the burden of isolation and segregation they experience on the U.S. campus, and to exercise more fully their own leadership and educational responsibilities. By providing laboratory situations in which U.S. students will learn first-hand how to work with people from other countries in task-oriented assignments, *Learning with Foreign Students* brings with it the promise of increased faculty involvement as well, both in and out of the classroom, language laboratory, and campus student center.

That there is potential for error and misunderstanding and pain in all of this has not escaped the author's careful attention. With the best intentions, educators do not always get the desired — even anticipated results, as this student's confession lifted from the text reveals so convincingly:

> I tried to use these "learning modules" with foreign students, but am now thoroughly confused. I interviewed ten foreign students, and some Americans who lived in the country I was trying to study, including a returned Peace Corps Volunteer, and a professor of history who lived there for a period of time, and I got consistently different ideas from the Americans than I got from the foreign students. For example, on poverty: the Americans thought there was a lot of poverty there, but the foreign students claimed it has been pretty well resolved. Similarly on corruption: the Americans were very much impressed with the extent to which the country's officials were corrupt, while the foreign students did not think there was any more in their country than we have seen during Watergate here. And so it goes with other issues, like credibility of leadership and others. How do you explain these differences?

How do you indeed? No one ever said it would be easy, least of all Josef Mestenhauser who has spent a lifetime exploring these questions of intercultural communication. Yet no one can deny, least of all our student, that something has happened, that something very valuable indeed has been learned.

CHAPTER I

THE PLAN OF THE HANDBOOK — HOW DOES IT WORK AND FOR WHOM IS IT INTENDED

How is it, to quote a recent editorial in Change Magazine, *that those American institutions with the most interest vested in the next century – the country's colleges and universities — is the same game as elsewhere, "business as usual?" YES, Virginia, one million academicians can be wrong. They are not preparing their 10 million students for a global world of startling new complexities.*

Rose Lee Hayden "International Education: Putting Up or Shutting Up" in *International Studies Notes*, Vol. 2 No. 2, summer 1975.

This learning program is intended for students enrolled in a variety of disciplinary or interdisciplinary programs, who wish to include in their education a meaningful exposure to members of other cultures. Students who *accept the basic premise of this program*, that significant education and learning occur as a result of qualified exposure to members of other cultures, are invited to read Chapter II for further explanations and rationale of this program. Chapter II identifies the various disciplines and majors in which students are enrolled where significant educational benefits will result from exposure to foreign students. Students are also encouraged to identify their own reasons and motives for wanting to learn about other cultures. Furthermore, an effort is made in Chapter I to relate the cross-cultural learning of this program to future vocational, academic and career objectives.

Once the students have established that they agree with these assumptions and that the program meets their educational needs, they are invited to read Chapter III, which is designed to identify *seven specific learning objectives* (additional objectives can be formulated by the students themselves): 1) the elite system and study of socialization and leadership, 2) country and area studies, 3) cross-cultural learning, 4) cross-cultural communication, 5) study of national and international conflicts, 6) cross-cultural dimensions of education, and 7) cross-cultural perspectives on development and underdevelopment. A bibliography of readings is indicated at the end of some learning objectives and modules. Experience indicates that in many instances foreign students bring with them or are able to obtain other English language materials, textbooks and publications from their countries, not normally available in the U. S. It is expected that most students will be interested in pursuing only one of these objectives, the one which fits best into their academic program and general learning interests. In special situations students may be interested in pursuing more than one of these objectives. In such cases, they may be able to enroll for a full course of study in cross-cultural learning during a given academic term, or they may wish to study one of these objectives each term until they have satisfied their educational needs. Where possible, these units of study may culminate in study or travel abroad, which is now being offered by many colleges and universities as part of their general educational program.

After the students have selected a learning objective, they should consult Chapters V, VI and VII, which contain specific *learning modules* or units of learning, designed to implement their learning objectives. These modules, numbering 32, are divided into three categories. The first category is *One-to-One Learning*, based on the interview method with a pre-determined number of students from one or more countries, depending on the learning objective. This group of modules is outlined in Chapter IV. Students wishing to pursue this method of learning will automatically determine their learning module when they select their learning objectives, since each objective has a corresponding module in the form of a checklist. This method is especially suited for students who wish to obtain supplemental credits through independent study, University without Walls, experimental curricula, special learning opportunity programs or as a substitute for regular term papers. One-to-one learning modules are popular among students majoring in fields in which interviewing is taught as part of the skill or subject matter, e.g., anthropology, sociology, social work, education, business administration or public affairs. In addition, they are of value to students interested in diplomacy and negotiations, including industrial relations. (See page 36 for recommended readings.)

The second group of modules is recommended for students who prefer a *traditional method of learning*, such as regular classroom, seminars, pro-seminars, discussion groups or team or group assignments. These learning modules are described in Chapter V.

Finally, students interested in *experiential learning* may wish to pursue the learning modules described in Chapter VII. These modules are intended for more mature students, and assume the existence of active inter-cultural programs in the colleges and universities in which the use of these modules will be approved. Needless to say, some of these modules should be pursued with great care and only in consultation with those who are active in international and intercultural programs.

As is true of most innovative programs, *evaluation* of the quantity and quality of the work produced is extremely difficult. In order to assist students and their instructors, it is recommended that when other arrangements cannot be made, students should contract with their instructors for both the quantity and quality of work they wish to pursue for credit. The students may then be evaluated by how well they will have satisfied their "contractual" obligations. Appendix A provides a sample form for such a contract, and Appendix B contains a suggested format for the evaluation of the quantity of work required to complete each learning module.

This program, perhaps more than traditional academic programs, depends heavily on cooperation between the students who are the learners, their instructors who approve and evaluate the learning, and the foreign student advisors who facilitate the learning and, in most instances, provide an orientation for all participants. Such *required orientation* for the learning objectives is indicated in Chapter IV. Depending on the local situation and arrangements, these requirements can be altered or amended to meet special needs.

In order to make this program work effectively and meaningfully, a series of special Manuals are now in preparation to complement this Handbook. One such manual will be available for the instructor and will focus on the variety of curricular possibilities through which foreign students can be integrated in learning programs. A second manual will be designed for the foreign student advisers who are the links between the foreign students and the American students, and who are expected, in most instances, to provide introduction and orientation for both groups of participants. The last manual will be written for foreign students and will focus on the ways in which they can be most effective as educators.

These manuals will draw heavily on experimental and pilot programs already in progress at the University of Minnesota. They attempt to analyze procedures, logistics, problems and possible difficulties which may arise from time to time. As with other programs of interdisciplinary nature, involving a complex set of cultural, organizational and logistical variables, some problems and difficulties are bound to arise. However, the positive gains in terms of learning, perception, cooperation, experimentation with innovative teaching methodologies and resulting interpersonal relations, will far outweigh these difficulties.

CHAPTER II

WHO AND WHY

Summary:

This chapter explains the specific learning benefits obtained from this program. It also suggests its vocational and career application, not only for students of international relations, but for students in a variety of social and behavioral sciences, interdisciplinary fields, and in professional and technical disciplines.

Although some progress has been made in increasing public understanding of global interconnections, the American educational system – viewed in the large – is woefully backward in helping to prepare the nation's people for effective coping in a thoroughly interdependent world. Unless this condition changes, America will lack both informed leadership and an active citizenry capable of negotiating the troubled and dangerous waters of the future.

American Council on Education
EDUCATION FOR GLOBAL INTERDEPENDENCE
A Report of the International Education Project,
Washington, D. C.: 1975.

This learning program is intended for a variety of students enrolled in general liberal arts colleges, and some professional or vocationally oriented programs. In addition, it is intended for students in a growing number of interdepartmental or interdisciplinary fields.

There is an increasing tendency in some educational circles to equate liberal education with a broad exposure to other cultures; thus, students in a large number of educational institutions would be interested in this learning program. Since not everyone can travel or live abroad, this program may provide an alternative for those who wish to include exposure to other cultures in their collegiate education. On the other hand, this experience does not need to be terminal; it may enhance students' interests in more serious study of international relations, area studies, foreign languages, and foreign study itself. While there is no research evidence indicating that such "liberalizing" occurs *ipso facto* on encountering other cultures, it is assumed in this learning program that the contact with members of other countries will be selective, deliberate and qualified. If well organized and administered, the potential of providing a liberal and international education is indeed greatly enhanced.

The program is also designed for students enrolled in social sciences who may have expressed an interest in the international dimensions of their major fields of study. It can make a special contribution to study in such fields as anthropology, communications (including speech and journalism), foreign languages and the teaching of these languages as second languages, geography, history, humanities, linguistics, literature and comparative literature, political science, psychology and sociology. In many of these fields, an intercultural dimension may already be provided; but students may lack practical experience and training, such as are traditionally available to students of natural sciences through laboratories and practica. Participation in this intercultural program would supplement the student's academic education.

Similarly, this program offers the same practical education and training to students enrolled in interdisciplinary programs, traditionally lacking "laboratory experiences" needed to integrate learning from various fields of study. Such programs include international relations and studies, area studies, American studies (which itself started through the "as others see us" approach), integrated social science programs, human relations or resources programs, world order and development programs, or integrated city planning programs.

In addition, this program is designed to appeal to students in professional and career-oriented fields, such as social work, public administration, business administration, management, nursing, home economics, food production and nutrition, public health and industrial relations. Many of these fields have an intercultural dimension in our society and students are, in addition, called upon often to assist other countries in their development. This is especially true of students enrolled in agricultural and technical colleges. At the same time the program is suitable for beginning students in four year and two-year colleges as well.

These students may work or live abroad, be employed by multinational corporations or by companies that are increasingly owned by foreign investors. Thus, they may wish to include some of these intercultural modules in their professional training and education.

Students enrolled in colleges of education may find this program of special interest, especially if they are studying comparative education, foundations of education, human relations, counseling or the teaching of languages. Finally, students interested in the international dimension of their particular field of study may find this program of interest. For example, students of ecology may be interested in learning what is being done in other countries and how the relations between countries affect domestic ecological programs. In other words, while the program may appear to appeal particularly to students of international relations, it is by no means limited to them.

In addition to specific topical interests, this program offers additional learning benefits in the area of practical training and learning skills, as follows:

Practical Experiences and Laboratory Training:

a. The dynamics of foreign students' stays in the U. S. are a real laboratory of international relations.
b. Interpersonal relations between U. S. and foreign students have a potential of being reinforcers of motivation to learn about other countries, and the U. S. relationship to them.
c. Personal knowledge of members of other cultures reinforces the motivation to maintain interest beyond school years.
d. Task-oriented practical experiences related to this program will enhance the ability to integrate data from several disciplines.

Vocational and Career Application:

a. Work-study and travel abroad:
   1. Employment with government agencies overseas, e.g., USIA, AID, Foreign Services or bi-national commissions.
   2. Employment with private organizations, especially foundations, multinational corporations or companies engaged in foreign trade.
   3. Employment requiring negotiations with foreign nationals; requiring cross-cultural adjustment through living abroad; requiring understanding of extreme cultural differences; requiring an understanding of how others see us; requiring a perspective on how we wish to be understood.
   4. Participation in special programs, e.g., Vista or Peace Corps.
   5. Graduate study, teaching or research in other countries.
b. Domestic occupations dealing with foreign nationals and human relations.
   1. Government employment in agencies dealing with foreign nationals, e.g., State Department or Immigration and Naturalization Service.
   2. Tourist programs dealing with foreign visitors, investors, trainees or official guests of the U. S. government.
   3. Employment with agencies who work in voluntary associations with foreign students and special visitors.
   4. Social studies teaching in secondary and elementary schools.
   5. Interpretative journalism and writing about other countries or cultures.
   6. Foreign student advising.
   7. Foreign study programs in colleges and centers for study abroad.
   8. Evaluation of foreign credentials.
   9. Teaching of English as a second language.
   10. Work with domestic minorities, especially in areas related to international and human relations.
   11. International scientific, intellectual and cultural cooperation, congresses, conventions or working conferences.

Application to Learning Skills:

a. Learning new or alternative methods of comparative analysis.
b. Increasing the amount of information and data needed to make interpretations, develop hypotheses or identify methods of analysis.
c. Learning to validate sources of data from other countries on which others rely for their interpretations, evaluations and analyses.
d. Providing access to sources of information not heretofore available or recognized.
e. Learning to assess analogies as methods of comparative thinking.

CHAPTER III

WHAT TO LEARN — LEARNING OBJECTIVES

Summary

Educational objectives which a typical instructor in international studies, social sciences, humanities, education and other professionl fields, wishes to develop, and in which a typical undergraduate student seeks to obtain practical, integrative and relevant experiences, have been formulated in this chapter into seven interdisciplinary "learning objectives": 1) the elite system — study of socialization, organizations and leadership, 2) country and area studies, 3) cross-cultural learning, 4) cross-cultural communication, 5) study of national and international conflicts, 6) cross-cultural dimensions of education, and 7) cross-cultural dimensions of development and underdevelopment. Students interested in other objectives and modules not discussed in this Handbook may modify or adapt the present objectives and modules, or develop their own learning objective with the assistance of their instructors, foreign student advisers and foreign students.

Some are born great, some achieve greatness, and some have greatness thrust upon them.

William Shakespeare

LEARNING OBJECTIVE I

THE ELITE SYSTEM AND STUDY OF SOCIALIZATION AND LEADERSHIP

Foreign students bring with them their own elite system based on experiences with and ideas about leadership, organizations, decision-making practices, social and political powers, the role of the intelligentsia and other classes, social services for others, and the workings of political systems, parties, pressure groups and professional societies. They acquire these ideas from family socialization, from education, and from participation in school organizations, student movements, nationalistic causes, and protest movements of various ideological denominations or simply from decision-making in the extended family system.

In attempting to understand the components of the elite system students will explore at least five distinct areas of learning.

The first area of learning concerns the role of *family socialization* in determining attitudes toward social and political organizations. Variables include parents, children and other members of the extended family and decision-making practices and the relationship between the family system and external organizations. Family relationships are often transferred to social organizations, school societies or fraternal orders which function as family surrogates.

The second area of learning explores the role of the *educational system* in subsequent socialization and elite formation. Here the variables are the nature, structure and organization of the educational system; the basic assumptions being made about the role of the intelligentsia in the society; and, especially, the selective availability of education. In addition, educational experiences in many countries are accompanied by secondary socialization in various school societies and professional organizations. By examining the educational and secondary socialzing influences, students gain an understanding of the differences between the various forms of relationships. They will also gain insight into the nature of group associations and the functional values sought from them. Theoretically minded students can study the nature of social power, the structure of primitive authority or the emergence of leadership in groups. Practically minded students can learn about the problems which educational structures encounter, how they are solved, how leaders are recruited, trained or identified, how decisions are made, what happens to those not conforming to the majority and what is expected of membership in organizations.

A third area of learning relates to the academic *training* of foreign students in this country. Most foreign students have specific ideas about what they want from an educational program, how their professional training will relate to conditions in their home countries, and what kinds of jobs they are likely to obtain upon return home. Implicit in their ideas about education are philosophical assumptions about the nature of their societies, leadership and social theories (some of which may not be familiar to Western-oriented American students), assumptions about the functioning of organizations in which they hope to seek employment, e.g., government, business corporations, educational institutions or professional groups and assumptions about the nature of social, political, cultural and economic development.

A fourth area of learning may be available to those whose campuses have formal organizations of foreign students or *international clubs*. Attendance at the meetings and events sponsored by these clubs over a period of time will provide opportunities for participant observation and cross-cultural communications about many of the variables suggested in this learning objective.

Finally, a fifth area of learning may be available to students who have recently played an important role in the political situation of these countries, for example: Turkey, Korea, Japan, France, Germany, Indonesia, United Arab Republic, Chile, Panama, Malaysia, Philippines, Hong Kong, The Peoples' Republic of China, India, Ceylon and, most recently, Thailand, Viet Nam and Greece. Many foreign students can provide interesting insights and perspectives about these movements to supplement readings and literature. Close examination of a country will provide a dimension of the study of the elites which is often unique, in spite of similarities which have caused some observers to combine countries into an emerging international group of some kind.

Suggested Readings

For additional readings consult the following items in the bibliography: 12; 17; 19; 44; 49; 53; 57; 60; 89; 95; 97; 115; 121; 143; 172; 195; 200; 201; 204; 213; 215; 224; 230; 246; 269; 277; 289; 297; 300; 303; 323; 333; 337; 343; 348; 357; 360; 363.

"Well, now we're students. . . . I can feel a wave of revolutionary dissent already."

From Atlas, Vol. 19, #9, September, 1970, p. 39 from Vancouver Sun

LEARNING OBJECTIVE II

COUNTRY AND AREA STUDIES

The frightening susceptibility of other peoples to propaganda directed against us and the corresponding susceptibility of the American people to propaganda against foreign countries shows how far we all are from having achieved the real knowledge and understanding of each other that are basic to effective international cooperation.

Walter H. C. Laves, *Toward a National Effort in International Educational and Cultural Affairs*, Prepared by U.S. Advisory Commission on Educational Exchange, Dept. of State Publication 7238, Washington, D.C.: U.S. Government Printing Office, 1961

The most obvious way for foreign students to teach American students is to provide interpretations of the specialized conditions or events in their home countries. Basic geographic and historical knowledge can be learned through a variety of other sources. The foreign student can supplement these sources significantly by providing new information and a different perspective, and by relating personal experiences. The range of these insights is substantial because foreign students bring with them a great deal of specialized knowledge. In addition, they have ideas about neighboring countries in their geographical regions so foreign students can often provide a broader perspective. This package can be used for the study of an entire geographical region.

Foreign students have been taught the history of their countries, often with a different perspective than we employ in the teaching of history, and have ideas about specific forces which have molded their societies. They have not only an understanding of present problems but they also have ideas about the causes and remedies of these problems. They understand the forces of cohesion or diversity and the role of cultural or political minorities, as well as of foreign enemies. Along with their understanding of the past goes a future outlook, a nationalistic pride or fatalistic resignation.

Students who choose learning strategies in which they will interview several foreign students from the same country or geographical region will learn to evaluate conflicting information or interpretations of the same event and will familiarize themselves with the sources of information which are available only in other countries. They will also learn to evaluate these sources from the perspective of another culture and will learn to compare these sources with those typically available in this country.

Basic information will not be neglected in the learning experiences of American students regarding foreign governments, institutions, parties, press, family systems, cultures, technology, arts, standards of ethics, morale, efficiency, achievement, success, justice, progress, administration, etc. Students will acquire increased understanding about political power in foreign countries and their power positions with respect to other countries in the same region or the same continent; with respect to the so-called "superpowers"; with respect to countries of racial, religious or other affinities; with respect to the United Nations and, in the cases of former colonies, with respect to the "mother-countries". They will learn how foreign countries think, resolve problems, relate to others, cope with the daily frustrations of life and approach major problems of cultural differences, revolutions, upheavals, war and peace.

Suggested Readings

In addition to standard books and journals about these countries see additional references in the bibliography: 29; 32; 44; 53; 59; 67; 173; 177; 180; 187; 195; 200; 201; 208; 223; 224; 295; 347.

"How do you deal with the problem of being Australian?"

From Atlas, Vol. 19, #9, September, 1970, p. 61 from The Bulletin, Sydney

LEARNING OBJECTIVE III

CROSS-CULTURAL LEARNING

You Americans are crazy. You live like kings but work like slaves. You drive cadillacs, but polish your own shoes.

From a Japanese student.

One of the more interesting by-products of educational exchanges is to learn from foreign students about their attitudes toward the United States. It is interesting to learn what impressed them most or least, and how they developed their impressions. These impressions may not be favorable. Similarly, Americans travelling overseas leave behind them impressions and experiences which may or may not have been acceptable to the people of the country visited. If one is able to know foreign students before they come here and maintain contact with them after they return home, one can witness an interesting

and complex process of attitude formation and attitude change. There is a dynamic series of "culture shocks" which usually accompany an intense experience with culture-contact. The personal experiences of foreign students and Americans who have lived abroad offer a laboratory for cross-cultural learning which is different from the traditional ways in which people learn within their own cultures.

On a simpler level, entering undergraduate students can learn how "others see us" and learn the reasons why. Students can also explore concerns which make foreign students anxious about their stay here, learn how they cope with these anxieties, how they cope with their loss of identity, how they convey ideas culturally more meaningful to them than to Americans, what priority they give to what they are learning in the U.S. compared to what they learned at home, and how they may have changed their perspective during their stay in this country. American students can learn about the components and symptoms of the so-called "culture shock" which may be experienced by Americans working, studying, or travelling abroad.

On a more advanced level, an undergraduate student who is interested in anthropology, psychology, philosophy or educational processes may profitably explore various theories of cross-cultural adjustment. For example, the "U" curve theory suggests that persons in cross-cultural situations are likely to go through four stages of adjustment. These stages are said to occur over a period of time and depend upon the individual's prior pattern of expectations and subsequent exposures to the receiving culture. There are several other theories of cultural contact worth exploring.

Attitude change does not occur only toward the United States, but also toward the foreign students' home countries. How and why this happens is of interest in itself, but the implications of such changes are manyfold. For example, returning American Peace Corps volunteers may be able to offer insights on how to transfer experiences and skills obtained in any underdeveloped country to work in the inner-city in the United States. Similarly, foreign students in the United States can share experiences and ideas on transfer of learning ranging from bridge building, to democracy, to social welfare, to the marketing of products.

There is another area of learning in this objective. If one assumes that it is important to know about other countries and cultures and if this is, in itself, an objective of teaching, we need to know how people learn about other countries. We need to know why this kind of learning does not always produce the desired outcome of acceptance and understanding. Foreign students can offer another "laboratory of learning" for this important objective. They learn about the United States, even though selectively, and they tell Americans about their home countries. In each case there is a process of comparison involved, a method important to social sciences in such fields as comparative education, comparative government, comparative religions, literature or sociology.

Foreign students are constantly required to interpret new experiences in terms which they understand from their home countries. Parenthetically, they try to explain their countries to Americans in terms which they think are understandable to them. Awareness of how comparisons are made, what kinds of analogies are used to relate different cultural systems and what factors are used to explain unrelated events is a very important part of this learning objective. It is even more important, however, to understand how distorted the process of cultural comparisons can become when we encounter phenomena which are different. In an attempt to perceive things in terms of similarities, both Americans and foreign students may fail to understand cultural differences where they exist. Alert American students will be able to distinguish when foreign students transmit information, data, attitudes, personal experiences or intense feelings toward subjects of which we do not approve, find incomprehensible or cannot relate to anything familiar.

Suggested Readings

For additional information consult the following items in the bibliography: 10; 16; 23; 29; 32; 38; 43; 44; 52; 52a; 53; 56; 59; 60; 64; 67; 69; 76; 81; 84; 93; 95; 109; 111; 119; 126; 141; 169; 174; 177; 179; 181; 182; 187; 191; 204; 211; 216; 219; 220; 223; 224; 248; 252; 253; 264; 267; 294; 295; 298; 300; 306; 309; 310; 317; 319; 320; 333; 340; 341; 347; 348; 349; 356; 357; 361.

LEARNING OBJECTIVE IV

CROSS-CULTURAL COMMUNICATION

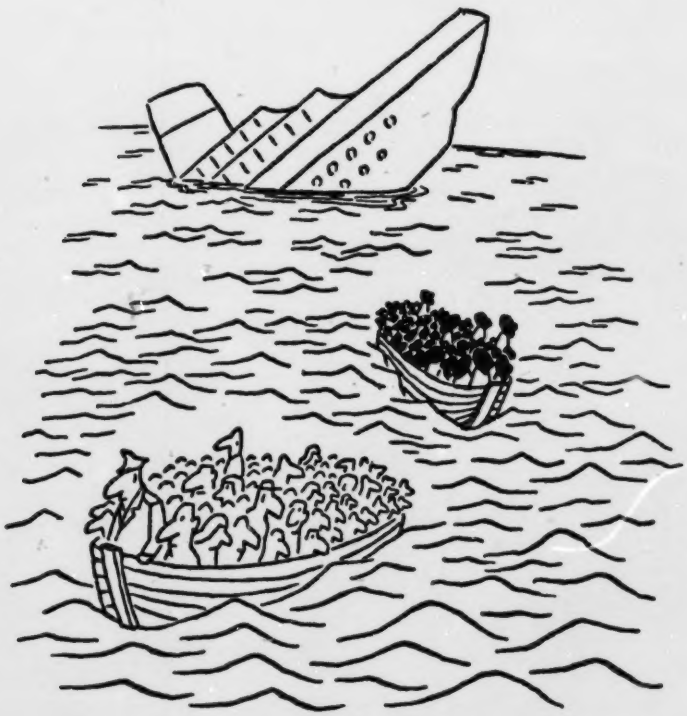
The people of those countries are very ignorant. They looked curiously at the costumes that we brought from the wildst of America. They observed that we talked loudly at table sometime. In Paris, they simply opened their eyes when we spoke to them in French. We never did succeed in making those idiots understand their own language.

Mark Twain,
Innocents Abroad

Although intercultural communication is involved in all of the learning objectives in this Handbook, we are concerned specifically with the processes of communications across cultures in this learning objective. Any time we talk to a member of another culture, we are involved in intercultural communication.* This is also true in instances involving someone from a sub-culture. However, the learning potential provided by this objective, when applied to international/intercultural communication with foreign students, is explosive. It provides an opportunity for practical experiences which students normally do not acquire. The channel through which to encounter members of other cultures varying differentially from their own is provided. The amount of variance ranges from very much to very little; most vary in some but not in other respects. The practical importance of this learning is evident in diplomacy, international administration, international development, race relations and urban development.

This learning objective is designed to engage students in practical situations and tasks involving communication on person-to-person and group levels, using verbal and non-verbal skills. Students will encounter others about whose cultures they may know very little and, for the most part, they will have had little or no training in the field of cross-cultural communication skills. They will have to initiate the process of communications, maintain it, terminate and evaluate it. They will have to consider attitudes, stereotypes, values, emotions and perceptions which may be culturally determined. The experience may be at times ambiguous, uncertain and frustrating, because it resembles conditions of intercultural communications in real life. Students participating in these conversations will be asked constantly to check their own feelings toward what is being discussed, and to record carefully foreign students' reactions to efforts at understanding.

Similarly, students will be asked to record their reactions about differences, toward emotionally charged subjects, toward "failure" to communicate, and toward expectations which they and the foreign students originally had. Additional learning will come from attempting to seek further clarifications of meanings. In group communication, students will observe others in the process of communications. This process includes the areas of primary tension when people first meet; reactions to what others are saying; non-verbal signals being transmitted; progress and continuity of subject from one



From Atlas, Vol. 19, #8, August, 1970, p. 48 from Die Zeit, Hamburg

*Although there are differences between intercultural and cross-cultural communications, this Handbook uses these terms interchangeably. Students can, if they wish, explore these differences as part of their learning.

speaker to the next; nature and scope of interruptions; attempts or lack of attempts at clarification of meanings; procedures needed to maintain the groups; consequences of evaluating what others have said; attempts to blame others for failing to communicate and the consequences of discovering real cultural differences. Further learning comes from observing how foreign students communicate with Americans as compared with each other and, parenthetically, how Americans communicate with foreign students as compared with each other.

If desired, this learning objective could lead to some significant collegiate programs, in addition to individual learning situations. What is involved here is essentially a pedagogical task of training people to function in a culture other than their own. Many Peace Corps volunteers, missionaries, employees of overseas corporations, foundation executives and government officials, even with training and support services, fail to complete their foreign assignments. In comparison, some foreign students fail to accomplish their objectives or they seriously compromise their careers, values or futures. These "failures" occur often in spite of high abilities, normal personality traits and high motivation and intentions. In designing orientation programs for foreign students coming to this country or cultural sensitivity programs for U.S. students going abroad, or in interviewing American businessmen and returned Peace Corps volunteers or foreign students experiencing adjustment problems, students will gain ideas and formulate theories about how to train people to communicate interculturally. Students can examine existing cross-cultural training programs, e.g., Peace Corps, military corporations, and observe various training methods based on different cross-cultural theories. These methods include lectures about other cultures; study of languages; study of skills, e.g., teaching; various human relations training laboratories; experiential programs; intense cultural involvement and simulations of cultural contact. These training programs also reflect different training objectives and different approaches, e.g., culture-universals, culture-specifics or culture-generals.

American students who regularly attend meetings of foreign student associations comment that they feel as though they were a minority, thus experiencing part of the "culture shock" which often accompanies living abroad. Foreign students have similar experiences in our society, some of them more so because they are black. This aspect of inter-cultural communications could be applied to studies dealing with colonialism, neo-colonialsim, the third world, and minority studies in general. There is scarcely a country without some minorities. International studies scholars are paying increasing attention to such studies and to the international dimension of minorities because of their integrative learning potential in teaching.

Suggested Readings in General Inter-Cultural Communication

For additional information consult the following items in the bibliography: 11; 24; 36; 37; 38; 43; 48; 50; 52; 52a; 53; 59; 71; 72; 76; 84; 86; 92; 109; 111; 112; 124; 126; 127; 135; 136; 141; 144; 149; 153; 172; 175; 177; 180; 181; 182; 195; 208; 210; 216; 219; 220; 244; 252; 253; 256; 257; 259; 263; 265; 269; 273; 281; 286; 288; 290; 296; 302; 303; 307; 308; 309; 317; 319; 320; 321; 322; 327; 349; 353; 355; 356; 360. Refer also to module XVI.

Suggested Readings Related to Negotiations

86; 94; 144; 149; 159; 174; 186; 263; 272; 345; 346; 349; 360.

"I'd like you to meet an American couple, but they're very nice."
From Atlas, Vol. 19, #4, April, 1970, p. 32 from Punch

LEARNING OBJECTIVE V

NATIONAL AND INTERNATIONAL CONFLICTS

How challenges are pressed by nations, individually or in groups, and how they are responded to by those challenged will determine the quality of interdependence in the years ahead. The Northern industrialized countries are willing to make the minimum necessary adjustment to the new power of the oil exporters but are reluctant to make other changes in the relationships between North and South. By contrast, a common view among countries of the South is that Northerners should treat the South as they treat one another: more or less as equal partners. Failing that, the South should take advantage of any opening it finds in any forum to press for changes. This degree of North-South confrontation is hardly compatible with the need to deal cooperatively with common problems. In the words of one developing-country observer, the need is to evolve a new "symmetrical" interdependence to replace the existing "hierarchical" relationship.

James W. Howe
and the Staff of the Overseas
Development Council

The U.S. and World Development
Agenda for Action 1975.

The study of international relations is concerned with conflicts, wars and revolutions and their causes; however, the cultural variables of these conflicts are often neglected. Foreign students can add an important and interesting dimension to the study of conflicts because of their personal experiences and because they bring with them culturally influenced understandings of these conflicts. In this learning objective five distinct, but related, areas of learning are suggested which students are encouraged to pursue.

The first area that relates to the intercultural understanding of conflict is cultural contact. Although we have been persuaded to expect that more cultural contact leads to better relations and appreciation between the peoples involved in the contact, the opposite also results.

Foreign students often experience conflicts resulting from the contact of cultures. These conflicts are primarily conflicts of values and conflicts arising from a gap between perceived and accorded national esteem and status. Foreign students bring with them ideas about how to eliminate the sources of conflict, how to cope with them personally, and how to deal with them after they return to their home countries. Culturally, their reactions may be accompanied by anger and a desire for punishment, or they may understand social conflict as having positive functional values. On the other hand, they may regard them as harmful to harmonious social relations, to be avoided at all costs without necessarily resolving their causes.

The second area of learning relates to foreign students who come from former colonies. They can elaborate on the conflicts arising from their contact with cultures through dominant relationships of one culture over another. Interestingly, many foreign students from former colonies were born and educated after independence was achieved; yet they often carry with them the same attitudes held by those who experienced the colonial rule. The dominant foreign influence has often created a change in the power structure of traditional societies and has encouraged new inequalities in the distribution of wealth, resources and access to power through education and other means. Foreign students are an excellent source of information, no matter which side of the issue they favor.

Related to this point is the third area that is concerned with conflicts arising from culture contact. Colonial rule brought about changes and a new order, which affected the native population differentially. Some imitated the new order; others simply assimilated it or absorbed it into their previous order; others accepted it passively, along with traditional ways; while others integrated it with the old order. Finally, others rejected it outright and used culturally determined methods of resistance, ranging from passive resistance to passive cooperation, active sabotage or rebellion.

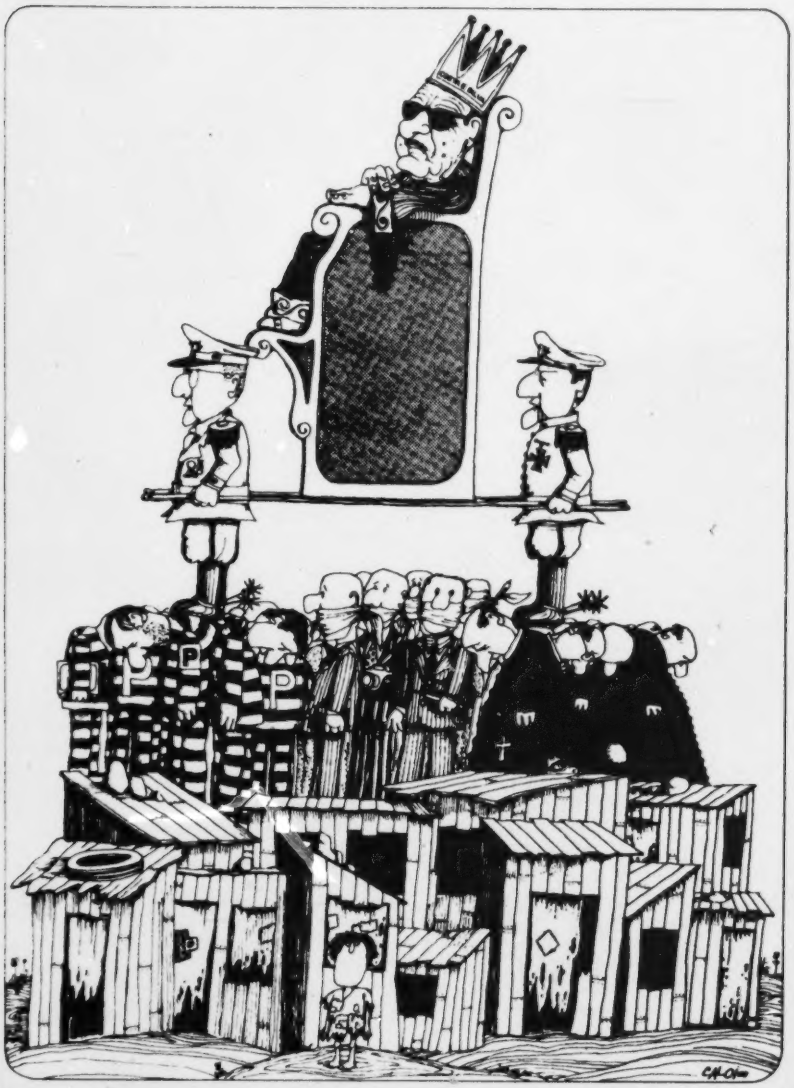
This kind of a process of change is still in evidence in many countries. Foreign students often have different cultural perspectives on this age-old problem and have ideas about what should be changed in their societies, how the changes should be made, what should be done with the "old" order, what probiems and conflicts will result from changes and innovation, how they have been personally changed as a result of exposure to other cultures and what the consequences of such changes are for them personally or for their famlies, communities and careers. American students generally have only vague ideas about change and the processes of change. Additional insights and perspectives provided by foreign students will be very useful, both in understanding the processes of development in other countries, and in comprehending the nature of social and cultural change in our own country.

Some foreign students come from countries where there are official ideologies; in other countries ideologies are evident everywhere, from conservative, rightist, church-dominated ideologies, to extreme leftist ideologies. Nationalism is prevalent in many emerging nations and is often accompanied

by other ideologies. Far from being dead, ideologies are evident in the behavioral manifestations of people in many countries. American students have, however, only an incomplete and often biased view of these ideologies and the ways in which they influence people.

Finally, foreign students bring with them conflicts arising from conditions in their countries or from hostilities between their countries and others. Severe conflicts arise from revolutions which install rightist, leftist or other authoritarian governments in their countries. Conflicts may arise out of the East-West Conflict, especially in cases of the division of countries such as Germany, Korea and Indochina. Other examples of domestic conflicts which have international implications are not difficult to find — the reading of the daily press will reveal them readily.

While discussions of authoritarian governments may be extremely sensitive areas, there will be foreign students who will be willing to discuss such problems. In these highly sensitive areas, American



From Atlas, Vol. 19, #8, August, 1970, p. 50 from Analisis, Buenos Aires

students will learn from foreign students only if they have learned the lessons in cultural sensitivities, human relations and in the creation of trust and confidence.

Suggested Readings

For additional information consult the following items in the bibliography: 12; 28; 32; 44; 48; 57; 59; 77; 80; 85; 110; 121; 143; 149; 173; 182; 200; 210; 213; 215; 239; 259; 263; 266; 274; 297; 300; 301; 302; 322; 327; 333; 337; 360.

LEARNING OBJECTIVE VI

CROSS-CULTURAL DIMENSIONS OF EDUCATION

In 1973, a survey conducted by the American Association of Colleges of Teacher Education revealed that barely 5% of the teachers being trained have any exposure at all to global content or perspectives in their coursework for teacher certification.

> Stephen Bailey, Vice President and Director, International Education Project, American Council on Education, An address at the 27th Annual Conference, Nat'l Ass'n for Foreign Student Affairs, May 7–10, 1975, Washington, D.C.

In this learning objective, we are concerned with studying the five dimensions of educational systems which may be especially instructive to students who are majoring in various areas of education and plan to make teaching their careers.

The first concern relates to the increasingly asked questions of how to teach students about understanding people of cultures and countries other than their own. Although these concerns are not new to educators, they have become focal questions in connection with the war in Indochina and, more recently, with the emergence of the oil and energy crises. A considerable amount of written material is being produced about the *global dimensions of education*, the internalization of entire educational systems (such as that of Sweden), and the concern with how to teach about peace and order.

A brief perusal of a typical curriculum of a college of education suggests that at least three areas of this global dimension fall into the sphere of competence of foreign students. These areas are the teaching of social studies on all levels, the teaching of foreign languages and the teaching of human relations. In addition to providing an opportunity for students to personally meet and get to know persons from other cultural backgrounds, students can learn how foreign students evaluate our efforts to teach about their countries. Similarly, they can learn how and what other countries teach their students about the United States, its people and culture. Linguistically, the foreign students not only speak their own language — often several native dialects — but they speak English as a second language and are in a position to convey perspectives and ideas which may be helpful to students intending to be language teachers. The area of human relations, which seeks to sensitize students to the problems of race relations, has recently acquired an international dimension through foreign students who, because of their race or nationality, relate to special groups in our society, especially the Blacks, Asian Americans and the Chicanos.

The second area of concern to students of education is the philosophical, cultural and sociological issues linking *education to various societal concerns*, whether they be access to higher education, social demands upon the educational system, lagging educational technologies or the quality and quantity of participation in the educational process. Most countries from which foreign students come to the U.S. are attempting to resolve some of the same educational problems which are also of concern to educators, politicians and the public in this country. Students can learn about various approaches to these problems and, in the process of analyzing them, acquire a comparative perspective needed in understanding their own particular interests. Topics traditionally discussed in courses dealing with school and society, comparative education, history and philosophy of education or sociology, politics or anthropology of education can be enhanced with information provided by foreign students.

Third, we are concerned with the ways in which our entire educational system, not just colleges of education, can make a contribution to the *development* of other countries, including the development of their educational systems. For some time, we have encouraged large numbers of foreign students to come to the U.S. to be educated, and have thus accumulated a large and varied experience with the ways in which they learn and how they apply American education. We have developed a variety of objectives and goals for the education of foreign nationals and have some research evidence of how these goals and objectives have or have not been achieved. Foreign students bring their own perspectives to these goals and programs and can compare these programs with the education in their home

countries or with the education of their fellow nationals in still other countries, including East and Central European countries and other "educational exporting countries," such as Egypt, China, Israel, Japan or countries in Western Europe. Similarly, many American universities are involved in developmental programs designed to strengthen educational systems abroad through visiting faculty, students, and specialists working alone and in teams. Foreign students can provide a unique and meaningful learning experience for our students in connection with many of these aspects of what has become known as international or developmental education.

The fourth concern stems from the previous point. Because large numbers of people have been placed in a position of *functioning in cross-cultural situations*, new programs have been developed for such people in order to facilitate cross-cultural functioning. Out of simple, practical and facilitative programs of orientation for foreign students coming to the U.S., training programs for the Peace Corps volunteers going abroad, training programs for Navy personnel living and working overseas, or special programs for business executives and their dependents, has grown a new concern with cross-cultural communications, cross-cultural counseling and cross-cultural training. Foreign students have been both recipients of such training programs and informal organizers or providers of programs such as peer counseling, informal learning programs or orientation programs for U.S. students going abroad, and for fellow countrymen coming to the U.S. In these capacities, they can also provide valuable assistance to those interested in learning about various training methods and philosophies of what should be taught, how it should be taught, by whom and with what degree of participation. The application of some of these training methods to domestic race relations and general human relations training programs is already underway. Furthermore, business executives have learned that the processes of adjustment which foreign students experience upon encountering the American culture can be essentially reversed for corporation employees encountering other countries and cultures. A wide variety of emergent literature can undergird the dimension of this concern.

Finally, educators and policy-makers have also been asking questions about how to educate the larger public outside of the educational system to problems of other peoples and countries, to the need for conservation of the world's natural resources, and to other crucial issues such as hunger and population. We are thus concerned with *adult and extension education*, and the need to bring out their international dimensions. Foreign students have been active in our communities as resource persons for some time and can provide a valuable educational perspective to students interested in these aspects of their education.

Suggested Readings

For additional information consult the following items in the bibliography: 1; 14; 31; 33; 35; 38; 43; 45; 47; 48; 49; 51; 52a; 56; 61; 63; 73; 74; 75; 76; 77; 81; 84; 89; 95; 96; 97; 118; 120; 123; 139; 145; 162; 166; 171; 176; 196; 204; 216; 220; 224; 231; 235; 240; 242; 252; 257; 258; 274; 275; 277; 291; 292; 293; 294; 303; 326; 330; 331; 336; 338; 343; 347; 353; 355; 362; 368.

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From Atlas, Vol. 19, #8, August, 1970, p. 14 from Punch

LEARNING OBJECTIVE VII

CROSS-CULTURAL PERSPECTIVE ON DEVELOPMENT AND UNDERDEVELOPMENT

In 1974, the problems of a "Fourth World" came more fully into focus. The Fourth World consists of 42 countries, with a total population of almost one billion persons so hampered by economic stagnation and rising import costs that they have little prospect of extricating themselves without outside help. Many of the people of these countries live in acute poverty. Hunger is chronic and starvation a reality in some places. Many of the world's debilitating diseases occur in these countries. Even though the Fourth World experiences the highest rates of infant mortality, it also accounts for a significant portion of the increase in world population.

James W. Howe, *The U.S and the World Development Agenda for Action, 1975.*

Foreign students studying in the United States — and elsewhere — are majoring in fields of study which contribute to the development of their countries. They are enrolled in areas of study within the entire range of academic fields, including fields traditionally associated with development such as economics, business administration, management, marketing, technology, agriculture, health, education or the political and social sciences. In their studies they encounter a variety of viewpoints about development and attempt, with different degrees of success, to integrate these ideas with those which may prevail in their home countries. This global "marketplace of ideas" about development would be an interesting subject for American students to learn about from foreign students any time. Since the economic crisis of 1974, the study of these ideas has become especially urgent and critical. The unprecedented economic growth during the sixties in the developed countries, which has given examples and confidence to the developing countries, has come to an end through the realization that such growth has left millions unaffected, that resources for further growth are limited, and that some new international order is taking shape which aims at the redistribution of wealth, power and resources.

This learning objective has been developed in response to the need to train foreign students toward a goal not only of development of their countries, but also toward a goal of global development. Global development poses challenges to Americans, the response to which will affect the future of our relations with the developing world, and our own well-being as well. In addition to information and new experiences which students can obtain from this learning objective, they can assess the policy implications for Americans which stem from the global aspects of development and underdevelopment. Since the world economic crisis of 1974, a group of some 40 countries have become known as the Fourth World. Their population enjoys little education, little food and little hope for improvement without outside aid. These countries have a growing population of almost a billion persons.

The potential for learning in this module is virtually limitless. For example, a student interested in population may bring to bear a variety of disciplines and cultural backgrounds on this subject in a true disciplinary way. Similarly, students interested in the role and function of women in development can integrate materials from subjects ranging from sociology to anthropology to public health. Significant data is available about technological development and its impact on social and cultural development, to which foreign students can add perspectives from their societies. Traditional studies of political, economic, social and cultural development are available for cross-cultural study. Finally, the world crisis, especially the problems of energy, natural resources, hunger and population, offer a global challenge to American and foreign students who wish to approach these problems jointly.

One of the aspects of the present world crisis is the recurring reality of interdependence. In addition to studying about matters of great contemporary importance, students interested in this learning objective can learn first-hand about the nature of cooperation which appears to be required by all in order to meet the challenges of this crisis.

Some of the global issues which relate to development have come recently to a sharp focus in connection with several international conferences: The World Food Conference, the World Population Conference, the U.N. Conference on Women, the Conference on the Law of the Seas, the conference on the non-allied nations regarding their strategies for the U.N. General Assembly session, and the well-publicized meetings of the Oil Producing and Exporting Countries. Proceedings of these conferences add a wealth of materials to the experiences of foreign students who can often explain ideas and attitudes expressed in these conferences, or interpret them as they relate to their countries.

Development is generally defined in terms of a process, and implies change in some direction of goals which have been predetermined. The direction and speed of such change and the role of people and materials in this change, are the focus of this learning objective, no matter what special interests students may have in narrower aspects of development.

Students interested in economic development can learn from foreign students about the cultural-attitudinal variables of economic motivation and about sources of financing development including taxation systems, foreign aid, multi-national corporations and recent influx of rich oil revenues among

the "nouveau riches." They can learn about the foreign students' perspectives on American ideas of development, and perspectives of other countries including, in some instances, the East European Bloc and the Peoples' Republic of China; about the role of natural and man-made crises in development, including droughts and revolts; about their views on the international monetary system; about the nature of and extent of poverty, and its psychology and consequences.

From Atlas, Vol. 20, #1, January, 1971, p. 37 from Zahorski in Szpilski, Warsaw

The process of political development offers interesting areas of learning about the nature of the political systems, the role of elites, the role of government in development, the scope of political participation in public affairs, the meaning of such participation, the changes which may have occurred in an effort to enlarge the base of political mobilization, the role of the military, the meaning of political modernization, the nature and cultural basis of corruption and the structure of decision-making with regard to such aspects of development as the commitment of funds to technology, defense, education, social services, population, etc.

The social and cultural aspects of development, to whose understanding foreign students can also make a valuable contribution, include changes in the society which affect social organization, especially rural and urban centers, the family system, the tribal system and economic and professional organizations. Also included are changes in the value system which affect the lives and behavior of the public, especially values with respect to change and time; values with respect to relationships to other people and groups; values related to human nature, such as authoritarianism, experimentation or human trust; and changes with respect to the relationship between man and nature, such as fatalism, determinism and religious and secular ideologies.

In addition to these major aspects of development, foreign students may be able to provide additional insight about related issues, such as agricultural development and food supply, and public health and population.

In order to provide a more realistic and integrated picture of the process of development and its complexity, special curricular programs could be developed to feature individual countries as case studies of development. These countries can be selected either in terms of variables in which the students are interested, such as historical background, geographical and climatic consideration, cultural background or size and scope of industry. Case studies can also be selected on the basis of the rate of development — for example, the OPEC countries; the few countries which have been regarded as developing rapidly before the crisis of 1974, e.g., the Republic of China, Brazil and South Korea; the Fourth World Countries; or the Third World non-oil producing countries.

Suggested Readings

There is rich literature to support learning from this objective. Here it is organized by special topics:

Related to economic development: 2; 25; 34; 39; 42; 46; 50; 54; 55; 58; 65; 66; 78; 82; 88; 90; 91; 99; 102; 116; 125; 128; 129; 131; 134; 138; 142; 146; 147; 148; 150; 154; 156; 157; 177; 183; 185; 194; 196; 197; 212; 225; 226; 229; 251; 255; 262; 285; 290; 299; 304; 312; 313; 316; 324; 328; 334; 342; 344; 350; 352; 364; 366.

Related to political development: 7; 8; 12; 13; 40; 57; 86; 113; 151; 152; 167; 218; 221; 238; 249; 259; 269; 270; 368.

Related to social and cultural development: 5; 15; 34; 42; 50; 64; 75; 97; 99; 104; 117; 131; 132; 133; 134; 158; 193; 223; 254; 260; 273; 281; 282; 286; 290; 311; 316; 337; 359; 362.

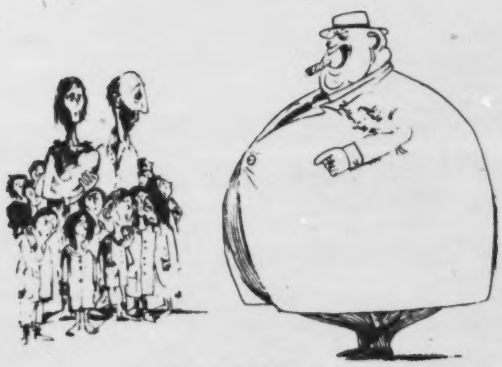
Related to women and their role in development: 3; 20; 22; 26; 30; 46; 61; 98; 100; 101; 104; 165; 202; 203; 207; 227; 245; 278; 283; 289; 318; 325; 329.

Related to global issues — population, food and urbanization: 6; 105; 122; 130; 132; 155; 164; 192; 199; 209; 217; 227; 234; 241; 247; 260; 261; 262; 278; 366.

Related to case study of government — Nigeria: 2; 4; 19; 21; 41; 70; 79; 92; 106; 107; 108; 132; 133; 190; 197; 235; 236; 250; 260; 262; 287; 324; 359.
Related to case study of development — Turkey: 70; 100; 103; 140; 160; 170; 184; 198; 205; 206; 243; 276; 299; 358.

Related to case study of development — Thailand: 9; 27; 66; 83; 137; 161; 168; 189; 222; 267; 306; 331; 332; 335; 351; 365; 368.

Related to implications of global development to U.S.: 102; 115; 125; 154; 155; 156; 157; 188; 199; 212; 217; 233; 234; 254; 279; 280; 284; 338; 339; 354; 367.



"So you are the cause of starvation."

From Atlas, Vol. 19, #4, April, 1970, p. 33 from Al-Thora, Damascus

CHAPTER IV

ORIENTATION TO INTERCULTURAL LEARNING

Summary

All students should prepare themselves for the intercultural experience through these four orientation modules. Where indicated, these modules can be changed or modified to suit local needs. The purpose of these modules is to prepare students for the interviews, in a one-to-one relationship or in a classroom.

MODULE I

ORIENTATION PROGRAM

(Required for all learning objectives)

Assignment:

Meet with selected foreign students, a foreign student adviser, interested faculty members, returned Peace Corps volunteers and Americans who have returned from overseas. Discuss the purposes, structure, methods and ethics of interviewing foreign students. Suggested duration: three hours or more.

Purpose:

To prepare students for interviews with foreign students; to understand the special needs and problems of foreign students; to appreciate the cultural variables of interpersonal relations in various societies. This module should result in the acquisition of greater cultural sensitivity and skill in interviewing foreign students. Students will also learn how to locate, identify and approach foreign students.

Readings:

Read the guideline material in Module 4. Using information from the reading and the orientation session, construct your own interview guide. Adapt your interview guide to your specific learning objective. Consult the bibliography for additional recommended readings: 29; 32; 67; 95; 97; 173; 177; 179; 187; 211; 213; 224; 231; 274; 294; 295; 302; 317; 353; 356; 361.

MODULE II

CULTURAL SENSITIVITY

(Recommended for all learning objectives)

Assignment:

List the information you consider important to know about foreign students *personally* before you interview them, without regard to the selected learning objective.

Purpose:

To develop cultural sensitivity.

Readings:

Consult the bibliography for recommended readings: 81; 135; 136; 302; 317; 337; 340.

Discussion:

An important part of the interview procedure consists of establishing rapport and gaining a minimum trust and confidence which is needed in interpersonal relations. When persons of the same cultural background try to establish rapport they usually exchange information about themselves which they assume is important to understand before they enter into an interpersonal relationship. An American student is likely to ask a foreign student about personal matters which are meaningful in our society, but which may not be meaningful in another society. After you have asked your questions of the foreign student, determine what information the foreign student would have asked of a fellow countryman if she/he were doing the interviewing. Compare similarities and differences.

MODULE III

ORIENTATION
CAN FOREIGN STUDENTS REALLY TEACH

(Recommended for all learning objectives)

I was angry with my friend:
I told my wrath, my wrath did end.
I was angry with my foe:
I told it not, my wrath did grow.

William Blake

Assignment:

Read the following controversial points regarding the ability of foreign students to provide learning experiences for American students. Discuss them with foreign students and others during the orientation period. Notice the reactions of foreign students, record their explanations and counter-arguments. Compare their answers to those you might be giving if you were presented with the same arguments in another country, or if you were asked to explain the kinds of things Americans can teach foreign students about themselves.

Purpose:

To provide a balanced experience, and to prepare you for the cross-cultural experience.

Discussion:

Not all people agree that foreign students can effectively teach Americans about their home countries. Although their presence here is often justified on these grounds, foreign students frequently feel that more effort is spent on familiarizing them with the life and culture of the United States, than vice versa. The following arguments are sometimes used against foreign students' roles as educators. They are intended here to be provocative and analytical. Provide your own comments and suggest additional arguments of your own, either for or against the basic point:

1. Foreign students are too emotionally involved in their countries to have the perspective with which to convey to American students information about these countries, or the interpretation of events in them.

2. Foreign students come here primarily to study and pursue their own educational goals and objectives. Since the majority study in other fields than social sciences, they do not necessarily have the knowledge about factual information relating to their country or about their country's conduct in international relations.

3. Foreign students are usually scattered throughout the campus, are difficult to reach, require lengthy explanations as to what is expected of them and are often too busy when they are needed. To administer such programs requires the hiring of staff which is too expensive at a time when educational funds are scarce.

4. In spite of testing for ability to handle the English language, many foreign students still have problems expressing themselves in English and are, therefore, misunderstood. In addition, they often increase the problems of understanding by using facts and figures from their countries which American students do not know how to evaluate or feel are inaccurate.

5. In spite of manifestations to the contrary, foreign students are often observed to isolate themselves in their living quarters, in eating places, in library study halls and on the campus in general. They appear to have very little interest in American students, or in service to them. Their social activities and clubs are generally closed to outsiders, and Americans do not appear to be welcome. Even international clubs and programs designed to bring American and foreign students together seem to attract only a few internationals.

6. Some studies have shown that foreign students actually create negative rather than positive attitudes toward their countries. Either they try too hard, or they fail to communicate persuasively. Sometimes they exhibit elitist behavior often bordering on arrogance.

MODULE IV

ORIENTATION
HOW TO INTERVIEW FOREIGN STUDENTS

(Required for all learning objectives)

Assignment:

Read the following chapter about interviewing foreign students, to supplement Module I.

Purpose:

The learning suggested in this module resembles the field work of anthropologists, without the need to learn a foreign language. The learning is broader than in anthropology because students will be relating their experiences to other disciplines. Interviewing foreign students provides an opportunity for experiential learning and is an attempt to expose students to other countries and cultures.

Problems of Establishing Rapport and Ethics:

One of the reasons commonly given by American students for not becoming better acquainted with foreign students is a mutual hesitation to approach each other. Such hesitation, often the result of fear or apprehension, is part of cultural learning. It suggests varying degrees of "culture shock" and the problems we face upon encountering something different or strange. While it is true that American students who approach foreign students with elaborate interview schedules might elicit reactions of surprise, wonderment, distrust and outright suspicion, the learning that results has so many advantages that it is worth exploring seriously and cautiously.

American students will quickly learn how to ask questions, what subjects may be more sensitive than others, how to gain the trust and confidence of foreign students and how to react to their own feelings of confusion or disorientation if they occur. More important, they will learn how to evaluate and interpret such information, how to classify it in their own minds and how to integrate it with previous learning about other cultures. Hopefully, they will recognize that one of the primary sources of anxiety in encountering differences is the fact that such differences expose their own cultural shell, their own cultural stereotypes and biases. Such self-discovery often produces more insecurity and anxiety. It can be expected that the American students doing the interviewing and the foreign students being interviewed will both experience anxieties about each other.

There is a form of conflict, implicit in this proposal, which ethically concerned American students should recognize and which sensitive foreign students very often realize. While the American is attempting to create maximum trust and gain the confidence of a foreign student, he or she is attempting to ask questions about matters which many cultures carefully guard from public exposure. This factor is present when dealing with culturally meaningful data, but especially when dealing with political attitudes or values which may be of primary concern for students majoring in international relations or political science. While this program may be too sensitive for some foreign students and controversial among the educators, it does reflect conditions of real life. Establishing rapport and trust, in spite of differences and fears, is a genuine need facing individuals, organizations and governments.

How to Find Foreign Students:

According to the 1974 edition of *Open Doors*, (170), a publication containing annual census information about foreign students in the United States and U.S. students abroad, there were nearly 218,401 foreign students in 1827 institutions of higher learning, including some junior colleges. Thirty-three states had more than 1,000 foreign students. The majority of institutions report having at least 10 foreign students enrolled. It appears that the distribution of foreign students in this country offers learning opportunities at a great many institutions. Foreign student advisers or other officials should be contacted for advice and information about the availability of foreign students. Where possible, these programs can be coordinated by several colleges in order to enlarge the pool of foreign students.

How to Handle Anxieties:

First, remember that anxieties, ranging from discomfort to "culture shock," are common. The fault does not lie with a particular individual, whether American or foreign. Consequently, students should not feel guilty about doing something wrong, or dislike the other person for creating uncomfortable feelings. Both are common reactions in cross-cultural contacts. These anxieties are usually short-lived and soon disappear as the participants gain confidence in themselves and in each other. *Second*, students should verbalize such anxieties and share them with each other and with foreign students. It is more than likely that foreign students will understand these feelings. *Third*, students should understand their own motivations for participation in the program and should have the ability to discuss them with foreign students prior to the actual interviews. They should give foreign students the opportunity to ask

further questions, to seek clarifications or to explain any areas of "privacy" on which they do not wish to be questioned. Foreign students may have questions about how these interviews will be used, especially if American students approach them with a notebook and a pencil or a tape-recorder.

Most foreign students who will agree to participate in the interview procedure are not likely to object to a record of the interview if they understand the basic objectives of the program and are assured of the confidentiality of the data. *Fourth*, students should be prepared to change their thinking from time to time if they are to understand foreign students on their own terms. If this creates additional anxieties, American students who have already had interpersonal experiences with foreign students can assist others by "role playing" various situations which produce anxiety. Similarly, foreign students studying social and behavioral sciences could be asked to become "cultural middle men." They should be asked to cooperate with this program by providing orientation for participants, by identifying helpful foreign students, and by providing on-going opportunities for assessing the process of interviews. The concept of "cultural middle men" is more than a functional and behavioral variable (335). It is a concept which can be extremely useful in theory and research on cross-cultural communications, international relations and even in domestic race and human relations.

How to Ask Questions:

While many suggestions contained here will be regarded as "common sense" points, they are worth repeating in an outline form. Additional ideas will come from others in social and behavioral sciences; from other students, American and foreign; and from actual experiences.

1. Be as objective as possible and check constantly your cultural bias and perspective.

2. Place yourself into the thinking patterns of the other persons and observe not only what they say but how they reason, relate and interpret facts. Use analogies or analysis.

3. Learn what is important to them, and what degree of importance they attach to things in comparison with your ratings.

4. Identify not only facts and descriptions, but try to hang them to a relevant, theoretical framework. This may require advance or subsequent readings and briefings.

5. In addition to a description, ask for an analysis of similarities and differences. Observe carefully what variables are being compared by foreign students with what other variables.

6. Do not challenge the foreign student's "correctness of thinking" or the conclusions being reached; instead, ask more questions on how they perceive these relationships. Encounters at an early stage of a relationship usually do not produce learning, but may be active barriers to such learning. Agree on a future time when you can give your own reactions, and make sure that there is agreement on the principles of how to disagree across cultures.

7. Do not be satisfied with descriptions of unique situations; relate the foreign students' experiences to others in their country or subculture. Ask problem-oriented questions, seek to learn how different categories of people in the foreign culture handle such problems and how many different ways they use. Observe how many categories come out of these discussions, and how the foreign students have categorized them. Observe how similar or different this may be from the way in which we form categories for analytical purposes, either in our culture (or its subculture) or in the social sciences.

8. When you perceive basic differences, ask foreign students whether they are aware of such differences and how they feel about them. Observe the conclusions and the method of thinking used to reach such conclusions.

9. Ask frequently about values, meanings and purposes involved in culturally meaningful activities, especially in relationship to families, education and social organization.

10. Re-check answers and meanings. Even though most foreign students speak English very well, it may be difficult for them to handle abstract concepts. This may be due to a specific, linguistic barrier or to a basic cultural problem. Frequently restate the answers given. Equally important, make sure that the questions were understood in the first place, and restate them as often as the need arises. Even if you do not get meaningful answers, you may have learned to ask questions.

CHAPTER V

INTERVIEWING FOREIGN STUDENTS

Summary

This chapter contains seven learning modules prepared to accompany each one of the seven learning objectives. Each module is a check-list of items suggested for a one-to-one interview with a foreign student. In structuring the actual interview, students are again urged to acquire sufficient cultural sensitivity to foreign students so that they can learn more, and at the same time gain skills in interviewing members of other cultures.

Assignment:

Interview at least ten foreign students. Depending on the selection of the learning objective, select foreign students so that you will have a good representation of a single country or several in an area of the world, field of study, sex, length of stay in the U. S., academic standing, family background or other special experiences needed for the accomplishment of your objectives. Explain the purpose of the interview and obtain permission to keep records. Use the special interview checklist suggested for each learning objective, or adapt them to suit your special interest. Allow sufficient time to get acquainted personally, and to explore the discussion of important topics or ideas.

Purpose:

To simulate as closely as possible an immersion into another culture; to collect, evaluate and assess new information and perspectives; to identify cultural differences; to relate new learning to previously acquired knowledge and integrate the two; to relate the new perspective and knowledge to traditional topics of international studies and relations.

MODULE V
INTERVIEWS WITH FOREIGN STUDENTS

With Respect to Studies of the Elite System, Socialization, and Leadership

(Learning Objective One)

Suggested Checklist:

1. How much information about the student's background do you need to get the "flavor" of their cultural experiences? In addition to the common variables of age, sex, religion, family background, school attendance and profession, how much more do you need to know? What else do you need to know?

2. Are there any taboos, difficult to ask about?

3. Do you understand the extended family system and the socio-economic position of the family? Its prestige position? Urban or rural background? Social mobility, resulting from what reasons? Family cohesion?

4. Do you realize the scope and nature of regional differences, class structure, linguistic problems or religious commitments?

5. Are you able to understand the nature, structure and atmosphere in the educational system? What effect does the educational level of the parents have? What kinds of subjects are taught in the schools? How are they taught? How important particular schools may be? By whom and how are decisions made to attend school? How is education financed and what is its relationship to other family obligations? Do students owe a debt to their families after returning home? Does this influence career objectives, selection and ambitions?

6. In general, how are decisions made in the family?

7. Are you able to understand who in their communities is regarded as "powerful," what power means, how power is obtained, exercised, aspired to and achieved?

8. Are there any national leaders or heroes with whom the foreign students can identify or whom they admire, in their countries or anywhere? Why?

9. Can you understand relationships between the family and other groups, e.g., student organizations, professional societies, etc.? Why do people join such organizations? How are leaders selected?

Have the foreign students' parents been active in professional, voluntary or political organizations? Has the student been as active? To what degree? Do they transfer these ideas about groups, leadership and relationships to any organizations in this country?

10. What organizations do they belong to here, what leadership positions do they hold, if any? How inclusive is membership in these organizations? Can you understand the relationships between leaders, followers, non-group members — both at home and here?

11. Do you know the nature of activities, the division of labor and the purposes of groups described by the foreign students at home and here?

12. Do the foreign students have ideas about how bureaucracies function in government, in business, in universities or in the military or other walks of life? How these leadership exercises differ, if at all, between situations in which leadership is hierarchical and accorded, and those in which it may be elective, achieved or emergent and in which authority is provided by agreement of the group.

13. Do the foreign students have preferences for certain kinds of leadership performance, certain kinds of group membership and certain kinds of groups? Why?

14. Can you learn about problems they expect to have in their careers upon return home with respect to authority they will need, the kind of decisions they will need to make the relationships they will need to establish with superiors and inferiors, the exercise of supervision and leadership and recruitment and hiring policies?

15. If the nature and structure of the organizations have changed over a period of time, what are the changes, how are they induced and how are new ideas translated into action programs? What pressures do the leaders have, and why?

16. What can you learn about participation in mass activities, as compared to participation in smaller groups?

17. In a developing society, are you aware of the differences in standards of living between urban and rural areas? What suggestions did the foreign student have about removing discrepancies? Who works in the villages? How are improvements carried out in the villages? How are nationals trained for jobs in the villages? By whom and how?

18. What evidence of voluntarism and service orientation are there? How are these attitudes related to family and school socialization?

19. What generalized knowledge do you have about the need of people in other countries to form organizations and to relate to each other outside of the family system? What general understanding of ideas about leadership and the specific exercise of such leadership in other countries do you have? How are social, political and other powers distributed, exercised and accepted? How does family and school socialization fit into this general, conceptual framework?

Recommended Readings:

For additional information consult the reading list on page 8.

MODULE VI

INTERVIEWS WITH FOREIGN STUDENTS

With Respect to Country and Area Studies.

(Learning Objective Two)

Suggested Checklist:

1. Have you done some advanced reading about this country or area, its geography, history, economy, government and politics? Its colonial background, if applicable; its current relationship to the U.S. and other countries? Its size, power and importance?

2. Are you aware that many questions we ask routinely about the country may suggest to the foreign students a need to compare their countries with the U.S., e.g., better, poorer, more or less democratics, more or less developed, etc.?

3. How do you learn about the standards of arts, literature, architecture, religion, achievements in humanities and sciences?

4. How do you expect to learn about their country through personal experiences? Do foreign students mind if you ask personal questions related to such variables as age, sex, marital status, family background, education, health, religion, social class, tribe or caste, reasons for coming to the U.S. or their personal and family relationship to the government of the country, e.g., in-group or out-group, etc.?

5. Are you aware that a discussion of education usually reflects other societal problems? It raises questions such as: what knowledge is important, for what purpose, who teaches it, how, to how many, how expensive or accessible is it, who controls it, how important is it in comparison with other societal values, and what levels of schooling are available?

6. Similarly, the discussion of male/female relationships usually touches upon the entire societal fiber, especially in connection with the role of women in families, education, government, politics, business, public life and religion.

7. Other topics which should be explored include: careers, occupations, incomes and the future expectations for all of these (in relationship to others in the country), standard of living, occupations and interests of parents and others in the family; ways of collecting and spending taxes; expectations held by others in the home country toward the foreign students as a result of their training and education in the U.S.

8. Do the foreign students expect to build their future careers in the private or public sector of the economy? What are the proportions of either of these two in general?

9. If there was predominance of the public sector, e.g., public universities, government service, etc., how does the public participate in the workings of these bodies; what are sources of their support or opposition?

10. How important are the fields of the foreign students' study to their countries; who regulates this sector of activity and how; do they plan to return home; how do they feel about the brain-drain; how do they relate to other professional persons in this field in this country and others?

11. What major problems is the country facing; what ideas do foreign students have about solutions to these problems; how controversial are these ideas; who are their proponents or adversaries; how are these ideas evaluated, tested or analyzed?

12. How do the foreign students relate in this country to fellow countrymen, to Americans, to others; what kind of people; what is the nature of these relationships?

13. What do foreign students miss most about their home countries?

14. How do they feel about the amount of information about their country in our press and newspapers? What sources of information did they have about their countries prior to coming here? What do they read now and with what results? Are there gaps in information? What effect do these have? Do they receive any newspapers from home, which? Can you read them or get them described to you?

15. Have the foreign students recommended any major American or English language publication about their country which they feel is "fair" and "representative" and provides insight? Are any of them major texts? How do they compare the standards of publications from their countries with those produced here?

Recommended Readings:

For additional information consult the reading list on page 9.

MODULE VII

INTERVIEWS WITH FOREIGN STUDENTS

With Respect to Cross-Cultural Learning and Perception.

(Learning Objective Three)

Suggested Checklist:

1. Do foreign students' expectations change during the time prior to their arrival, immediately upon arrival, and after varying periods of stay? How and in what direction? Why?

2. What special problems do the foreign students encounter with respect to relationships at home, in the universities, with professors, with American society in general?

3. Does prior mobility or travel to other countries affect adjustment here? How? Why?

4. How do foreign students determine what was the "right thing to do" in various situiations? What happens to their values? Do they get "Americanized"? What happens to home country reinforcements which may be missing here? What do they do to keep them in touch with their home countries, what personal contacts and relationships? How did these "reinforcers" used to work at home?

5. What do they rely on here? Other foreign students? Which ones? Why? Any Americans? Which? With what results? Get examples of the solutions or reinforcements sought from others.

6. Do the foreign students seek to compare their countries to the U.S.? Why? Do they search

primarily for the similarities or differences? What is your perspective? Why the emphasis on similarities? On differences? What are the consequences? What are your reactions to the things which foreign students compare to our society, and the way in which these comparisons are made?

7. How do foreign students explain the similarities or differences? In terms of "cause-and-effect" relationships? How?

8. Or in terms of analogies? What variables were analogous? What did these analogies indicate about their understanding of the U.S.?

9. Could you identify any symbolism implied or expressed in these comparisons?

10. In connection with what subjects are analogies made or cause-effect relationships established?

11. What happens when you ask primarily questions designed to establish causal relationships? e.g., 'What caused this?' or 'What do you think are the causes of that?'

12. Similarly, what responses do you receive to questions requiring analogies? e.g., 'Why does this remind you of something in your country?' or 'How is this like (or unlike) something in your country?'

13. If you obtain contradictory or confusing responses from several foreign students, how should you react to this? Discount the differences altogether? Accept one explanation over the others? Which? Why?

14. After any interview, did you feel frustrated about not being able to reach the depth of understanding on some issues you wanted? Or to get objective responses instead of "party line"? Did you feel you could not trust certain information, data or statistics which could not be readily verified here? How did you handle such frustrations?

15. Are you familiar with any theories of cross-cultural adjustment or contact? e.g., "Third Culture"; the "U" Curve; the "Cross-section theory"; the "National Esteem" theory? The "Personality" theory; the "Reinforcement" theory? How helpful are these to your understanding of what happens when people of different cultures have to work and get along together?

16. Do you understand how it feels to be a foreign student? How they are understood or misunderstood? How they are treated in this country? By whom? What pressures are they under, from what sources and why?

17. How do they feel about what we say about their countries and how we regard them in the press, in international relations and in books? What isn't said about them that foreign students regard as important?

18. How important is the status of foreign students in their home country to their adjustment here?

19. What aspects or conditions in this country especially irritate foreign students? How do they handle such irritations and resentments?

20. What do foreign students think would gain the approval or disapproval of different kinds of Americans, e.g., fellow students, teachers, officials, community people, employers? How do they feel about this?

21. Coming back to cultural differences, what are your own reactions to differences? Do these reactions change over time? e.g., from initial confusion to "this is a puzzle" to "how strange these people are" to "this is interesting" to "I see what they mean" to "I think I understand them better now, even if I don't agree"?

22. What do the students learn here; what do they plan to use in their home setting and how? Transfer of knowledge gained in one culture for application to another is in itself a whole area of study in development. Cross-cultural learning is its essential ingredient. Do they plan to "imitate"? Adopt some things and reject others? Which ones? Is it possible to take some things out of their cultural context? What is the "best from the West"?

Recommended Readings:

For additional information consult the reading list on page 10.

MODULE VIII

INTERVIEWS WITH FOREIGN STUDENTS

With Respect to Cross-Cultural Communications*

(Learning Objective Four)

Suggested Checklist:

1. Before you interview foreign students you have some feelings, expectations or attitudes. What are they? Record these for your own future reference.

2. Did you receive any orientation, or read about foreign students? How did you react to these sources?

3. Did you feel a need to prepare yourself for the experience? How? Why? Was the preparation helpful and useful? Was there anything you should have done differently? From whom did you seek preliminary information? What kind? How much? Why?

4. What feelings did you have about approaching a foreign student for the first time? Curiosity? Anxiety? Did this Handbook create any of these anxieties?

5. How did you explain yourself to the first foreign student you interviewed? If you met several foreign students, did you use the same explanation with each one? What other methods could have been used?

6. How did the foreign students react to you? Did you include students who did not know about this program and did not volunteer to participate in it? Did any of them show feelings of suspicion, anxiety or pleasure for being asked to participate? Did you discuss these feelings? How else did you and the foreign students cope with these feelings?

7. Did your conversation flow smoothly? What did you talk about? Did you or the foreign students need to ask clarifying questions frequently? Were there frequent interruptions? Pauses? Did you work hard to keep the conversation going?

8. Was anything said by either yourself or the foreign student which could have been considered personally offensive or insulting? Or was the conversation *only* pleasant and congenial? Why? What did either indicate? Did you only ask questions, or did you exchange ideas and thoughts?

9. Did the conversation generally conform to your expectations? In what ways was the foreign student similar or different?

10. Before you came to the core point of your conversations, was there a period of exploration or preliminary discussion?

11. How was the conversation terminated? What closure did either of you make or seek?

12. Did you hold the conversation in "your place," in the foreign student's "place," or on neutral ground? Did you vary the location? Were there any differences in these situations?

13. Did you seek situations in which there were other foreign students involved besides the one you interviewed? Did you notice whether the foreign student communicated differently with you than with the other foreign students? How differently, and in what ways?

14. Did you notice whether you talked to the foreign students in a different manner than you normally talk to American students? What were these differences? How do you feel about them?

15. Did you observe any non-verbal gestures or expressions the foreign students used? Did you ask about them? Their meanings? Did these bother you or make you feel uneasy?

16. Did you ask the foreign students how they normally communicate with Americans? Is it different from the way they talk to each other? How different?

17. Did you or the foreign student pass judgments or otherwise evaluate the statements of each other? How? How were these value judgments accepted?

18. Did the foreign students say anything critical about aspects of the United States about which you have very strong, positive feelings?

19. Similarly, did you say anything critical about which the foreign student had strong, positive feelings? How did you feel about such criticisms?

20. What are the things that would especially offend you if foreign students criticized strongly? What would have likely offended the foreign student in the same way? What effect does the content of the questions, or the method of asking the questions have? Was there any difference between "directive" and "non-directive" questions?

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*Unlike the other modules, this checklist is not designed to help you structure the interview; rather it is meant to help you look back at it and evaluate its process and content.

21. Did you notice whether either you or the foreign students frequently misunderstood meanings during your conversation? Did either of you intend to say one thing and find that it was understood differently? Why did this happen? In any special area?

22. Did the foreign students really want to communicate with you? If yes, why do you think they did? Why not? If not, did you still try to carry on the conversation? With what results?

23. Did you or the foreign student notice any evidence of "ethnocentricism" or "stereotypes"? What were they? Did you feel mutually free to discuss them? To analyze them? With what results?

24. If your conversation did not go well, what was the source or cause of such "failure"? How did you feel about this "failure"?

25. Did you do any readings suggested in this Handbook? What did you read? At what point did you look for additional sources? Why?

26. In general, did you discover any analytical or theoretical concepts about these experiences in inter-cultural communications?

Recommended Readings?

For additional information consult the reading list on page 12.

MODULE IX

INTERVIEWS WITH FOREIGN STUDENTS

With Respect to Conflicts

(Learning Objective Five)

Suggested Checklist:

1. In dealing with foreign students, how many and what different kinds of conflicts can you identify? Could their source be traced to the "conflict of cultures"? e.g., conflicts among foreign students themselves; conflicts with Americans; conflicts with values previously held and newly acquired; conflicts between "traditionalists" and "modernists," etc.

2. How is the adjustment of foreign students affected when they have basic values which are in conflict with the dominant values in this country? e.g., competitiveness, social aggressiveness, timeliness, success, religious beliefs, etc. What happens when foreign students are forced to compromise these values in order to "adjust"? How are their decisions made and what are the consequences?

3. Is there any evidence of "voluntary coercion" which foreign students feel? For example, they may have agreed to something and even signed a contract, without realizing the consequences. Later they felt these agreements were unfair and "coerced"?

4. Find an opportunity to construct hypothetical conflict situations and ask foreign students how this conflict is likely to occur, how it is resolved, how the causes are identified and removed? Are they forgotten after a period of time? Consult Module XXVI for examples of such hypothetical situations, critical incidents or problem-solving situations. Construct others to suit a particular conflict situation.

5. Ask Muslim students in Business Administration or Economics how they feel about commercial interest rates?

6. Meet Sikh students who may or may not have discarded the turban and cut their hair in order to get jobs. Ask them how they feel about it.

7. Do Hindu students eat beef?

8. Ask foreign students from countries where authoritarian governments have recently come to power and try to understand conflicts this creates for them? How does conflict with authority differ from other cultural value conflicts?

9. Are you familiar with the theory of "cognitive dissonance"? Does it apply to foreign students making decisions in another culture? Does it apply to people of different cultures meeting together?

10. Interview students from countries recently involved in a serious, international conflict, e.g., the Arab and Israeli students.

11. How many real or potential international conflicts can you identify? In Asia, in the Middle East, in Latin America, in Africa, in Europe? How do foreign students from neighboring countries or from the same continent explain these conflicts? How do they feel about them?

12. Include interviews with students from countries in which real or near revolutions or coups have occurred within the past ten years? Which countries are they? What were the causes? Get the background, present status and future prognosis.

13. What happens to leadership in situations of extreme conflict: Do the extremists obtain power? Or are the most capable persons elevated to leadership because their special talents are needed in times of stress?

14. What happens to group cohesion, especially if cohesion was not evident before conflicts?

15. Are there any "cognitive distortions" resulting from intense feelings of hostility, e.g., differences are highlighted rather than similarities; knowledge of one's own position is far greater than the position of the adversary; distortions are perpetuated because participants in the conflict refuse to expose themselves to evidence which would tend to moderate their views and correct these distortions, etc.?

16. What happens if you attempted to suggest that students in these conflict situations seek some sort of reconciliation with the adversary at least on an interpersonal level? If you suggested more contact? Direct negotiations? Compromise? The use of reason? What would be the reactions and responses to pressure toward rapprochement?

17. Behind the conflicts and issues, do persons of one group hold negative personal attitudes about members of the adversorial group which increases the emotional investment in the conflict? What kind of people are the adversaries? Can they be trusted to keep an agreement?

18. Are there any consequences of international conflicts upon our domestic affairs and relations? Do any of these conflicts affect our minority relations? Do American Blacks influence policy toward Africa, especially South Africa? Chinese Americans toward China? etc.

19. Do you now have ideas on how exchanges of persons could be made more effective in producing more positive understanding of people toward one another? Could we create conditions which would actually cause people to like each other better, rather than fostering more conflicts and hostilities?

20. Do foreign students feel hesitant and uncomfortable about discussions of conflicts? Do some refuse to talk about them or deny their existence? Why?

21. Find an opportunity to talk to foreign students from present colonies, e.g., Hong Kong, about conflicts in colonial relations. Or students from countries still maintaining colonies, e.g., Great Britain or Netherlands. Or interview students from countries which have recently become independent as in Africa and the Caribbean? Could you see any relationship between the conflict of cultures and the colonial problems including those that continued beyond independence?

22. Is there evidence that the introduction of social, cultural and economic change is also a source of conflict? How does this affect foreign students who are expected to be 'agents of change' by virtue of their education and skills? What should be changed in the developing countries: Who favors what changes? How do Americans relate to change in these countries? In our own?

Recommended Readings:

For additional information consult the reading list on page 15.

MODULE X

INTERVIEWS WITH FOREIGN STUDENTS

With Respect to Cross-Cultural Dimension of Education.

(Learning Objective Six)

Editor's Note:

The questions contained in this module could have been organized into five clusters falling logically into these areas: 1) Teaching of Foreign Languages; 2) Human Relations Training; 3) Development Education; 4) Comparative and International Education; and 5) Social Studies Teaching. Rather than clustering them into these units, we preferred to mix them randomly, in order to encourage the students of education, who may be using this module, to see the relationship among all of them. For example, study of languages is important to the understanding of other cultures, which is relevant to international relations, which relates to development education, which has a bearing on understanding the educational system abroad *and* here, which in turn makes a contribution to human relations in U.S., etc. etc.

Additional Modules may be of interest to students concerned with the clusters:
Teaching of Foreign Languages: Modules XII; VIII; XX;
Human Relations Training: Modules VIII; XVI; XXIII;
Development Education: Modules XI; XVII; XVIII; XIX;
Comparative and International Education: Module V;
Social Studies Teaching: Modules VI; XI; XIII; XIV and XV.

Suggested Checklist:

1. Are foreign students concerned about how much and what Americans know about their countries? Why? Languages spoken in their countries? Do you speak their language? How helpful would it have been if you did?

2. Are you similarly concerned about what and how others learn about the U.S.?

3. What methodologies do you know about learning or teaching about other cultures, and how are they to be implemented? How realistic are they? Did you become personally interested in the language?

4. Are the foreign students aware of any theories of cross-cultural learning? Training? Adjustment?

5. What responsibilities if any are the foreign students willing to assume in this direction? What responsibilities are you and most Americans willing to assume? How? What problems are there in the way? How can these problems be overcome?

6. How much do foreign students know about other people and cultures of the world other than their countries or U.S.?

7. How do foreign students wish to have us perceive their countries and cultures? Is there a gap between desired and accorded perception? Why?

8. Are their concerns with educating people about other cultures primarily national (or subnational), regional or global? Or do they have other concerns, e.g., ideological?

9. If you were to produce and carry out a program designed to teach about other countries, how much interest in these countries would you expect to find? Which countries?

10. How can such interest in other countries and motivation to learn about them be increased in the U.S.? On your own campus? In foreign countries? In secondary schools?

11. Is knowing more than one language important in the foreign student's country? Why? Is speaking of several languages an integral part of the educational system? Is it compulsory? At what level? How does it compare with U.S.?

12. Are the foreign students more likely to stress similarities or differences between his/her home country and the U.S.? How did you react to implied or expressed criticism? Why?

13. How do these attitudes and feelings affect motivation and learning about others?

14. Is there a specific "core" knowledge about another country or culture? If so, what is it?

15. Can you understand another country without knowing its language?

16. What are the methods of teaching foreign languages? How much "cultural information and sensitivity" is transmitted through the study of language?

17. Does learning about one country transfer to others? To domestic minorities?

18. At what level of schooling does education about other peoples begin? How is it taught?

19. How are teachers prepared and taught for such activity?

20. Did you discover specific goals and theories behind teaching practices about other countries, e.g., interdependence, the intrinsic value of knowledge, the business value? Specific countries or global issues? Western Europe or The Third World?

21. Is information transmitted about another country subject to cross-cultural perception or distortion? How?

22. How many languages did the foreign students know? How did they learn them? Why? How did they learn English? What difficulties, if any, do they still experience?

23. Are any of the foreign students "bi-lingual"? What does it mean? Is one of the languages a local "dialect"? Does knowing more than one language help in learning more languages?

24. Are you having to make a special effort to understand their English? What kind, and how much? Were the difficulties caused by language barrier? Cultural barrier? Idiosyncratic (personal) differences?

25. Did you notice any difference in the effort required between the first and the last student you interviewed?

26. Do you try to interpret foreign students and their ideas to others? Would you need to "reinterpret" them and their countries to your parents, fellow classmates, your future students? How? Why?

27. Is there any consistent body of attitudes which prevents effective and objective learning? On the part of foreign students? On your part? On part of U.S. citizens? How do these attitudes get in the way?

28. Is there any similarity between learning about other ethnic or racial sub-groups in our society, and learning about other countries?

29. Would you recommend foreign students for positions as teaching assistants and lecturers? On what level and for what audiences? Why?

30. What percentage of people in other countries have access to what level of education?

31. Has there been any change in the levels of participation in the past decade or two? Why? What caused the change?

32. What is the most important thing(s) which you should know about the foreign student's country before visiting there? Why? Will you be welcome there? Are you in fact interested in travelling to this country? As a result of your experience with foreign students, or for other reasons? Why?

33. What impact does such change make on the society, social stratification, economy, organization of education?

34. What public policy on educational development does the country have? What is our public policy? What strains and stresses?

35. What is the level of aspirations in other countries among students? Public officials? Parents?

36. How many students study in different fields on the university level? Secondary schools? Vocational-technical schools? Are there plans regulating these numbers and admissions requirements? Who makes these plans and how?

37. Are any of these ideas about educational philosophies or practices new to you? How would they work here if implemented?

38. What is the role of vocational and technical education?

39. What is the cost of education in other countries for the individuals?

40. What is the cost of the educational system? Compared to other costs, e.g., military, etc.? How is the cost justified?

41. How is knowledge used in the labor market? Are there drop-outs? Repeaters?

42. How rigid or flexible is the entire educational system, especially with respect to individual differences?

43. Assuming that study of foreign languages depends on prior motivation, how could the level of motivation be increased in this country?

44. What happens to the educational system in countries in which a former "elite" system is being transformed to a "mass" system? Problems of transition, loss of quality, effectiveness? (See also Module V.)

45. What is the nature of the administrative system of education?

46. What is the relationship between "generalist" and "specialist" training in education?

47. What is intended to be the outcome of formal education and what are the actual results?

48. How is the educational system related to the development of the country? What is the main focus? What are the primary methods used? What are the values and goals? How are any value-conflicts handled?

49. How does the educated public get absorbed into the labor force? What are the difficulties? Are educated people being properly utilized and employed? If not, why?

50. How do foreign students explain the existence of educated unemployed? Are they apprehensive about finding jobs in the home countries after return?

51. *How are information and knowledge being communicated inside the educational system: by imitation, by example, by comparison, by punishment, by reward, by problem-solving, by doing, by experiments conducted by teachers or by students, by "opposite truths," by lecturing, by group discussion, etc.?

52. Who does the educating?

53. How does the person being educated participate in the process? Accepting? Rejecting? Competitively? Cooperatively? Eagerly? Through own decisions? Asking for clarification? Dishonestly? No response? Partner in learning?

54. How does the educator respond? Eagerly? Dominates? Corrects? Irritable? Praises and rewards?

55. Are some things taught to some people and not to others? Are some included or excluded in the process? Who? Why?

56. What is being taught about other countries or cultures?

57. How are individuals in an educational system assisted in achieving their true educational potential and creativity?

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*See list in Jules Henry, pp. 268–72. (145)

58. Who does counseling, how and for what purposes? What is the nature of counseling relationships?

59. How do foreign students react to the counseling which is provided for them? Why?

60. Generally, what kinds of academic experiences do they have here?

61. Do they expect to change themselves to adapt to the expectations of our system? With what consequences? Or do they expect our system to accommodate itself to their special needs and problems? With what consequences?

62. What are the philosophical and ethical implications of this distinction?

63. What is their experience with "changing" the U.S. educational environment? Do they feel they have made an impact on Americans? Have they? Why? How?

64. How many languages/dialects do the foreign students handle? Do you know anything about them? What can you learn about them from the foreign students?

65. How do they handle transition from one language to another? Translate simultaneously from English into native language? "Think" only in the language they presently use?

66. What ideas about "professionalism" do foreign students have?

67. How are teachers paid? In comparison with others?

68. Should government planners and policy-makers push first for economic development and assume that education will develop spontaneously to prepare its public for newly created economic opportunities?

69. Should the opposite policy be pursued, e.g., first educate people and assume they will find or create jobs for themselves (the self-starters) on the level of abilities and skills for which they were educated thus creating conditions for economic growth?

70. What ideas do Americans have about the relations between economic and educational development, and how are they applying these to foreign countries?

Recommended Readings:

For additional information consult the reading list on page 16.

MODULE XI

INTERVIEWS WITH FOREIGN STUDENTS

With Respect to Cross-Cultural Perspectives on Development and Underdevelopment

(Learning Objective Seven)

Suggested Checklist:

1. What is the foreign student's reaction to the events of 1974? Oil crisis? Food crisis?

2. How do they feel about the "global social compact" for the solution of these problems, including population?

3. Do they feel relationships between "developed" and "developing" countries are hierarchical, equal, symmetrical? How should these relationships be established, reestablished, maintained?

4. In the "new international economic order," what do they feel should be the role and policy of the U.S.?

5. Do they feel the U.S. can respond satisfactorily to this global crisis?

6. What is the policy implication for the U.S.? With respect to oil and energy? To food supply, to population, to inflation?

7. Do foreign students feel that "our" problems, e.g., recession, pollution and waste, are also their problems?

8. Correspondingly, do they feel that the problems of "their" development are also "our" problems? How?

9. How are the previously powerless and emerging countries to press their claims toward a greater share of power and profit?

10. How do they expect the U.S. and other developed and industrialized countries to respond to these claims?

11. How do foreign students feel about the outcome of the World Food Conference held in Rome in November, 1974?

12. Similarly, about the outcome of the World Population Conference held in Bucharest in February, 1974?

13. How do foreign students feel about the outcome of the U.N. Conference on the Status of Women held in Mexico City in 1975?

14. What are the developed and the developing countries doing to grow more food, increase income of the poor and reduce population growth?

15. How do foreign students view the U.S. AID programs of foreign aid and assistance?

16. How do foreign students view the foreign aid programs of other countries, e.g., Western European countries, Eastern European countries (including USSR), Sweden, China, Japan, Egypt, Israel, etc.?

17. How do they view the multi-national corporations? Multi-national or international development schemes?

18. What is the current rate of population growth in the foreign students' countries? How do foreign students view this growth and its consequences? Why?

19. What programs of population control have been successful? Unsuccessful? Why?

20. What are the major barriers to population planning?

21. How has the global crisis affected the some 40 countries which have been branded as the Fourth World?

22. Are foreign students aware of some governmental and non-governmental programs in the U.S. designed to deal with the real meaning of international interdependence?

23. Can the "new economic order" demanded by the developing countries be established at the expense of the developed countries? How, and what changes would have to occur?

24. Or is there a possiblity of establishing such order while all could gain? How? What changes would be needed?

25. What are the prospects of continued economic and industrial growth in the face of declining resources? Have we reached limits to growth?

26. How do foreign students react to the critics of our foreign aid programs who claim that our support sustains "unjust," 'undemocratic" or "dictatorial" governments?

27. How do the foreign students react to the critics of our foreign aid programs who maintain that the problems are so many and so complex that we cannot be the keepers of the entire world?

28. How do foreign students react to critics who claim that our aid only supports population growth and therefore keeps requiring more and more aid?

29. Is there a perceptible "political will" in the U.S., as perceived by foreign students, to cope with world problems of great magnitude?

30. What should be the basis of trade relations between the U.S. and the developing countries?

31. How does the "recycling" of the petro dollars affect foreign investments in the U.S.?

32. What is the relationship between U.S. investments abroad and foreign investments in the U.S.? How should both be regulated and organized?

33. What views do foreign students have about certain population policies in the developing countries toward ethnic minorities, e.g., the Indians in Uganda, etc.? Is there a trend toward ethnic purity or interlocking population systems? What are the consequences of both?

34. What is the future of the "brain drain"?

35. What is the role of religion in the "new economic order"? Judaism, Islam? Why has the Islamic Summit Conference in Lahore in 1974 failed?

36. What specific developmental strategies do foreign students have with respect to: rural poverty, urban poverty, general human resources development, and population control?

37. How do foreign students classify or characterize their home countries? As "traditional," "modern," "modernizing," "transitional," "others"? Why?

38. What assumptions are being made, if any, about such categories? That these terms are mutually exclusive? That traditional societies are "static"; that traditional societies are homogenous; that traditional and modern are in conflict? That changes displace tradition? Others?

39. How do these assumptions relate to political ideologies?

40. What is the nature of political development?

41. Is political development a pre-requisite of economic development? How?

42. What is the nature and the structure of the present political system?

43. Who participates in that system, and how?

44. How is the political system related to general society? As a differentiated unit? How is political power distributed?

45. Are there any stages or sequences through which the political system is developing? What are they?

46. How stable has this development been?

47. What is the nature of the general environment in which political development takes place?

48. What organizations does the political system have to articulate goals, administer programs, mobilize the public and maintain support of this public?

49. Who in the political system are the modernizers? What is the role of intelligentsia? Youth and students? Military? Other "elites" or functional pressure groups? The bureaucracy?

50. What kind of political stratification is there?

51. What is the nature of the political party system?

52. How are conflicts or cleavages resolved or handled?

53. Are political parties organized along the lines of different world views, ideologies, or "ways of life"?

54. How are political ideas, recruitment, mobilization and participation communicated?

55. What role do women play in political systems and in society in general?

56. What happens to the authority system, beginning with the family?

57. What social services are required to be produced by the political system? How does this tax the system? What are the social, economic and political consequences of providing these services; of not providing them?

58. What is the government policy on political goals; on economic development; on population; on technology?

59. What technological and agricultural developments are taking place?

60. What is the nature of cultural change, e.g., changes in the material or value aspects of the culture which influence life and behavior?

61. What is the nature of social change, e.g., patterns of relationships among persons and groups?

62. What impact does change have on people? Rapid change?

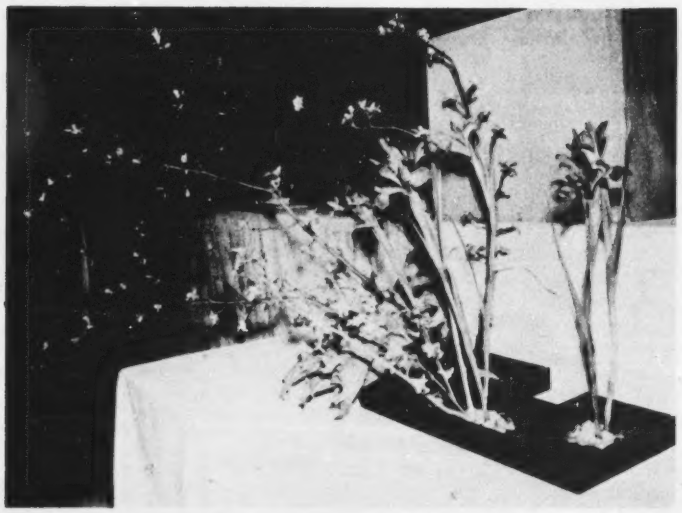
63. Has there been evidence of the 'green revolution"?

64. What are the causes of underdevelopment?

65. What attitude changes have been evident? Should take place?

Recommended Readings?

For additional information consult the reading list on pages 18–19.



CHAPTER VI

CLASSROOM AND CURRICULAR ENRICHMENT PROGRAMS

Summary

The next eight modules, described in this chapter, could be used with the previous modules, or separately, for a more diversified and comprehensive program of learning. They are especially suitable in situations in which the supply of foreign students is limited, or where tutorial and proseminar arrangements are popular.

Instructors and students are encouraged to set up discussion groups, tutorials, or pro-seminars on the eight topics suggested here. Alternately, they can bring foreign students to regular classes for a presentation of a single topic. Students and instructors are also invited to explore other topics of their interests and of the foreign students' competence.

Assignment:

Bring foreign students to regularly conducted classes, or set up special seminars, laboratory courses, or discussion groups. Invite foreign students to such meetings individually or in groups, depending upon the topic selected for discussion. If sufficient numbers of foreign students are available and if the topics of interest cover a wide range, a special course of this kind could be sustained for the entire academic year.

Purposes:

To enable students to analyze and enrich their knowledge about other countries and international affairs; to give foreign students an opportunity to express views and ideas relevant to the American students' education; to provide exposure of students to members of other cultures; to introduce, through foreign students, materials, slides, and literature normally not available; to allow foreign students to explore their ideas with American students; and to allow foreign students to test their own views toward their home countries.

Procedure:

The entire program could be moderated by the instructor of the regular course, by a teaching assistant, by a foreign student adviser or by a student selected by his/her peers. Students in this seminar should be encouraged to plan the topics, to assume responsibility for locating foreign students willing to participate, and to instruct foreign students about the presentation and procedures. These seminars should meet regularly once a week for a period of two to three hours, preferably in a more relaxed atmosphere than the typical classroom, e.g., dormitory lounges, student centers, or in faculty homes, alternating from week to week.

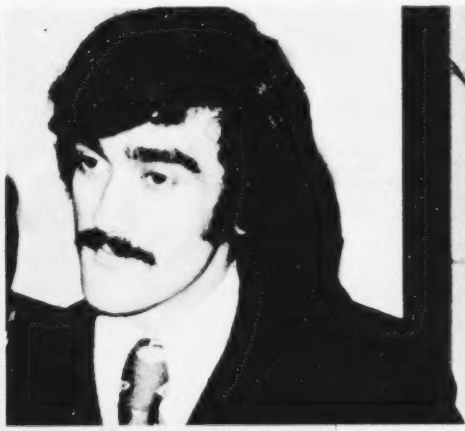
Foreign students should be asked to make informal presentations; American students responsible for the particular seminar would be expected to present a "response," or "the other side," as is typical of presentations in meetings of professional societies and groups. The rest of the period should be spent in questions, answers, or discussion of the presentations. Where possible, foreign students should be encouraged to write to their embassies for documentary films on subjects under discussion, or American students responsible for the presentation should assume responsibility for obtaining suitable films, handcrafts, slides, or visual materials. In conclusion, the moderator may be able to synthesize the discussion, identify culturally meaningful aspects of the discussions, and supplement the topic with materials not included. Students could be evaluated in this seminar the same way as in a typical laboratory session or seminar, e.g., graded for participation, presentations, and discussion. If additional credits are desired, they could contract for additional projects, suggested in other modules of this Handbook, e.g., task assignments resulting in interviews, mock papers, foundation or program proposals, etc. An optional method of evaluation might be attendance at a final one-day workshop designed to synthesize the seminar, identify areas of learning, and propose solutions to any problems which may have arisen.

Caution should be exercised so that the classroom session will not turn into a one-sided lecture given by the foreign student. An informal, personal interchange of views and interaction should be stressed. Students asking questions and raising objections to the presentations should keep in mind suggestions regarding the general interviewing practices described previously in Chapter II.

Each year a number of foreign alumni of the University of Minnesota return here to revisit, renew their ties, and recharge their batteries. They offer us an opportunity to establish cooperative programs with them and with the institutions in which they work. In addition, they are an excellent resource for educating ourselves — students, staff, and faculty — to problems of development and to outcomes of US training of foreign nationals. Arrangements have been made at the UofM to video-tape interviews with these visitors about various areas of cross-cultural relations. The tapes will be saved and used in instruction as appropriate. Here, a former student is relaxing in the home of his former roommate. Dr. Johannes G. F. Veldhuis attended the University of Minnesota in 1967–68 under the auspices of the Dutch government and the Fulbright Travel Grant of the US Government. He studied and conducted research in US history with prof. Clarke Chambers. His PhD. degree was awarded by the University of Utrecht. Presently he is Deputy Secretary General of the Ministry of Higher Education and Science. His responsibilities include educational reform on university level.

Another former student revisited the university during 1975: Dr. Wichit Srisa-an (PhD Minn. 1967), presently Deputy Undersecretary of State for State Universities, Director of the University Development Commission, and professor of Education at Chulalongkorn University of Bangkok, Thailand. His major adviser was prof. Robert Keller.

Learning with foreign stud



nts . . .

Only 3% of all undergraduate students, less than 1% of the college-aged group in the United States, have enrolled in any courses which deal specifically with international events or foreign peoples and cultures . . .

American Council on Education,
Education for Global Interpendence
1975 pg. 7

Governor and Mrs. Wendell Anderson entertained foreign students from Minnesota colleges and showed interest in their experiences here.

MODULE XII

LANGUAGE, AND LANGUAGE AND THOUGHT

(Recommended for learning objectives concerning: Country and Area Studies, Cross-cultural Learning and Cross-cultural Communication)

Notable imbalances characterize the nature of expertise among international specialists. Here are some disquieting for instances: Over 100 million persons speak each of these major world languages: Arabic, Bengali, Chinese, French, German, Hindi, Indonesian, Japanese, Portuguese, Russian, Spanish, Swahili, and Urdu. The number of Americans expertly trained in at least half of these languages is fewer than 50. Middle Eastern language enrollments in the U.S. draw only about 1,300 per year. All but a handful of these students drop by the wayside before they become truly proficient in the language being studied.

Stephen K. Bailey, *International Education: An Agenda for Interdependence*, Address presented at the 27th Annual Conference of the National Ass'n for Foreign Student Affairs, Washington, D.C., May 8, 1975.

The most obvious contribution which foreign students can make to the education of American students is in the area of language teaching. Although few students are prepared to teach their native languages the way they should be taught as "second languages," they are often sought by language instructors as resource persons for conversational supplements to the instruction. Students majoring in languages are now offered special "conversational supplements" in which they can discuss with the foreign students in their native languages topics of interest related to international relations, their countries, and their foreign relations.

Other students, who would like to have more than a passing idea about linguistic backgrounds of countries speaking "unusual" languages, such as Persian, Turkish, Arabic, Chinese, Japanese, Malay, Indonesian, Hindi, Urdu, Yoruba, Amheric or others, may now benefit from the presence of foreign students from these areas. Special courses, taught by foreign students, might be set up to acquaint American students with several of these languages during the course of one academic year. This exposure would be, by necessity, a superficial one; but it would be possible through a lecture-and-demonstration to cover the history and development of such languages, description of the areas where they are spoken, description of the extent and scope of literature available, and a feeling for the way in which thought and ideas are expressed. Selected examples could also be included of how to get a feeling for the ways in which people communicate, transact business, handle their government or the market place. In the process of describing the languages, students will get a feeling for the culture of these countries, for the relationship between or among several languages in the area, and for the inroads which languages of colonial countries may have made during their development. Finally, the role of languages in the development and spread of ideologies, such as nationalism, could, in some cases, be demonstrated. Where applicable, students could be introduced to the linguistic arguments now raging in those countries, especially in India and the Philippines.

MODULE XIII

CURRENT ISSUES IN INTERNATIONAL CONFLICTS

(Recommended in connection with National and International Conflicts)

American students are exposed to international conflicts through the media, through the classroom or through personal experiences. But they may not fully understand the nature of international conflicts or of contemporary international issues, which may be remote from their personal experiences and interests. Furthermore, international relations textbooks and journalistic coverage often concentrate on the causes and nature of these conflicts, rather than on the personal impact on the participants or innocent victims. A course taught by foreign students from countries which are presently or have been recently involved in some major national or international conflict or issue would have the effect of personalizing the problems, the process of the conflict and the dynamics of resolution. If supplemented with readings about conflicts, students will appreciate these problems, will gain a more lasting impression about them and will understand their personal responsibility for the maintenance of peaceful relations.

In addition, colleges and universities located in large cities and metropolitan areas are frequently visited by officials of foreign embassies or by special guests and visitors sponsored either by foreign governments or by the U.S. government. They include important educators, public figures, journalists,

labor leaders and parliamentary delegations. If a course on "Current Issues" could be scheduled flexibly, these visitors might be included in the presentation since they often seek audiences to whom to present their point of view on some important matter. Other visitors could be interviewed by members of the class, or video-taped for future use.

Examples of important conflicts are: the conflict in the Middle East between the Arab countries and Israel; the conflict in Northern Ireland; the conflict in Southern Sudan; the Indo-Pakistani conflict and Bangladesh; the Philippine insurrection in the South and the peoples' Army in the North; the aftermath of the civil war in Nigeria; the conflicts in South Africa, Rhodesia and other colonial areas of Black Africa; the Cyprus conflict between Turkey and Greece; the conflicts or latent conflicts in many countries of South and Central America, especially Haiti, Brazil, Argentina, Chile, Guatemala and Bolivia; the Republic of China and its emergent independence movement led by natives of Formosa. Others, not necessarily as dramatic, but which have an equal potential for providing educational information about the nature of conflicts, the impact on others and the possibilities for solutions, emerge from time to time.

Factionalism is a non-traditional conflict which exists in some form as a part of other conflicts. Because it is non-traditional, it usually cannot be solved by traditional methods. The special role of factionalism, which is emerging in many countries and is a part of most ideological movements, is a special addition to the discussion and understanding of human conflicts.

In spite of the detente, conflict between East and West can also be included in this module. From time to time students from East European countries attend our universities or colleges, or nationals of these countries visit here. While they might not be able to fully discuss their views, their presence would add to the experience of American students in meeting citizens of such countries.

From Atlas, Vol. 19, #11, November, 1970, p. 24 from Toronto Telegram

MODULE XIV

IDEOLOGIES

(Recommended in connection with all learning objectives)

As in the case of conflicts, American students do not generally have an opportunity to understand the dynamics of various ideologies which are represented among the foreign students. Although most college students are familiar to some extent with the ideologies of American radicals, they may have no more than book knowledge of such ideologies as Arab nationalism, African socialism, South African racism or Zionism.

The dynamics of ideological development include its philosophical base; its methods of dissemination; its psychology of protest; its institutionalization; its often turbulent process of revision, validation and reexamination; its modification through the development of deviations and its identification of insiders and outsiders. Students could obtain first-hand experience with ideologies with which they may have to deal in their careers.

Although ideologies may not be regarded as very useful units of analysis in international relations, they are, nevertheless, important forces which affect our lives for better or worse. Most courses in international studies or relations do include discussions of ideologies and recommend readings and literature. Missing in these readings are accounts of those who may have defected from their ideologies, or those who have become ideological deviates. Also missing are personal accounts of believers who can explain the degree of freedom which ideologies provide them and information about

secondary beliefs relating to ideologies which adherents often hold in seeking to overcome problems of ideological conflicts or inconsistencies. Foreign students could personalize their ideological beliefs and bring to American students an understanding of the ideological climate in their countries. The course would be suited to a comparative approach, especially if it could include ideologies from different countries with different ideological content, or different approaches to ideologies (such as philosophical, psychological, or cultural).

Although the course would not permit thorough discussion of any one of the ideologies to be covered, it would have the advantage of considering ideological conflicts, interrelationships or accommodations.

MODULE XV

WORLD RELIGIONS

(Recommended in connection with Country and Area Studies, and Cross-cultural Communications learning objectives)

Foreign students may not be formally trained in theology, but they represent a range of religious backgrounds with major and minor value systems which affect international relations, development and conflict. Courses in comparative religion, where possible, are usually very popular. Foreign students could discuss their own religions and their influence on architecture, arts, literature, education, family and social development, economic behavior or scientific progress. Such discussions would provide personal experience with varied religious ideas which would not otherwise become a part of undergraduate education for American students. While most American students are reasonably familiar with our own Judeo-Christian tradition, they generally lack the knowledge and perspective to comprehend such religions as Hinduism, Islam, Taoism, Buddhism, Sikhism, Confucionism, Jainism, Zoroastrianism or subdivisions of any of these, such as Black Muslims, or Zen Buddhists. Foreign students, believers with varying degrees of commitment, are in an excellent position to present the content and the perspective of religion. American students need to understand these ideas. Most foreign students have had to familiarize themselves with the main ideas in the American tradition; hence, they are qualified to interpret their faiths from a comparative viewpoint. A common outline, prepared beforehand, for each of the religions to be represented will facilitate a comparative approach to this course which many colleges may not be able to offer because they lack the faculty familiar with these religions.

by Theodore Papas

From THE GUARDIAN, Manchester

From Atlas, Vol. 19, #8, August, 1970, p. 15 from The Guardian, Manchester

MODULE XVI

INTERCULTURAL COMMUNICATIONS WORKSHOP

(Recommended in connection with learning objective 4)

Perhaps nowhere else is the presence of foreign students as important as it is in the field of intercultural communication. A relatively standardized and well-established structure with basic literature and training facilities is now available to those who wish to establish an Intercultural Communications Program. This program is known as the Intercultural Communications Workshop, which has been established by several universities as a regular addition to the curriculum. A national structure for the

promotion of the teaching, training and research in this field also exists at the Intercultural Communications Network at the University of Pittsburgh, Pittsburgh, Pennsylvania. This organization publishes basic Readers in Intercultural Communication, and a quarterly publication called *Communique*, which contains news items of interest about new programs, publications and research notes.

Using approximately an equal number of American and foreign students, the Workshops meet either in a concentrated weekend, or over a period of an academic term. With the help of a specially trained leader, participants learn to communicate meanings, ideas and perceptions which are culturally determined, and to develop sensitivity to these cultural variables of communications. These Workshops are to be distinguished from the controversial sensitivity training sessions which are part of the therapy in the human relations area, and whose applicability to intercultural situations has not been established satisfactorily. The main purpose of the Intercultural Communications Workshop, by contrast, is to identify cultural barriers to communication and to remove such barriers so that people of varying cultural and subcultural backgrounds may be able to communicate ideas freely and be understood the way they wish to be understood, without assuming that an agreement will result as a consequence of such communication. A further aim is to produce in the participants a heightened cultural awareness and an increased ability to function in a culture different from their own.

This Workshop is basically a structure and a concept of communications in which participants are taught — often by each other — to understand both the content of ideas being communicated and the process of communications among participants of different cultural backgrounds. It addresses itself to the entire process by which messages are sent, coded, re-coded and acknowledged, against the perspective of values, attitudes, stereotypes, judgments and, at times, emotions.

The methods of Intercultural Communications Workshops, developed to demonstrate the complexity of the field and the need to integrate materials from various disciplines, include discussions, lecturettes, simulation games, role-playing, problem-solving, critical incidents, and exercises.

The Workshop is a course in intercultural communications and a method of communicating in a variety of intercultural situations. Several practical applications of this method are in use across the United States and abroad. They include: management training programs for personnel working in cultures other than their own; orientation programs for students and faculty who work, study and travel abroad; orientation programs for foreign students about to undertake courses of study in U.S. institutions; training programs for nurses or social workers employed in intercultural situations in the U.S.; training programs for personnel conducting international business negotiations; training programs for those responsible for the training of personnel of international or multi-national corporations in advertising, skill training or personnel management; counseling programs for the disadvantaged; training programs for teachers in cultural sensitivity; training programs for police and law enforcement agents in cultural sensitivity; and marraige counseling programs for persons of intercultural backgrounds or those working abroad. Students or instructors of courses dealing with diplomacy propaganda or persuasion would also find the Intercultural Communications Workshop a way to learn about the transfer of ideas and concepts cross-culturally.

Additional information on how to set up an Intercultural Communications Workshop and obtain relevant literature is available from the Intercultural Communications Network, 107 MIB, University of Pittsburgh, Pittsburgh, PA 15260.

MODULE XVII

THE COMPARATIVE STATUS OF WOMEN AND THEIR ROLE IN DEVELOPMENT

(Recommended for learning objective 7)

Perhaps few topics have enjoyed as much interest and notoriety as the comparative role of women in various societies. For us, the women's role in the development process is of special importance. There are a number of women students in the foreign student population who are studying to be professional persons on various levels of academic achievement, and who are concerned with their roles in careers, in families and in nation building. In addition, many male students bring their wives to the United States, thus creating a supply of potential resource persons for students wishing to learn about this important subject. They could provide the international and intercultural dimension of Women's Studies, presently a popular area of study at colleges and universities, in professional associations and among employers.

The foreign women students come from a wide variety of conditions and situations: they are from "pagan," Christian, Muslim, Buddhist, Hindu, Jain, Zoroastrian, Jewish or Coptic religious backgrounds;

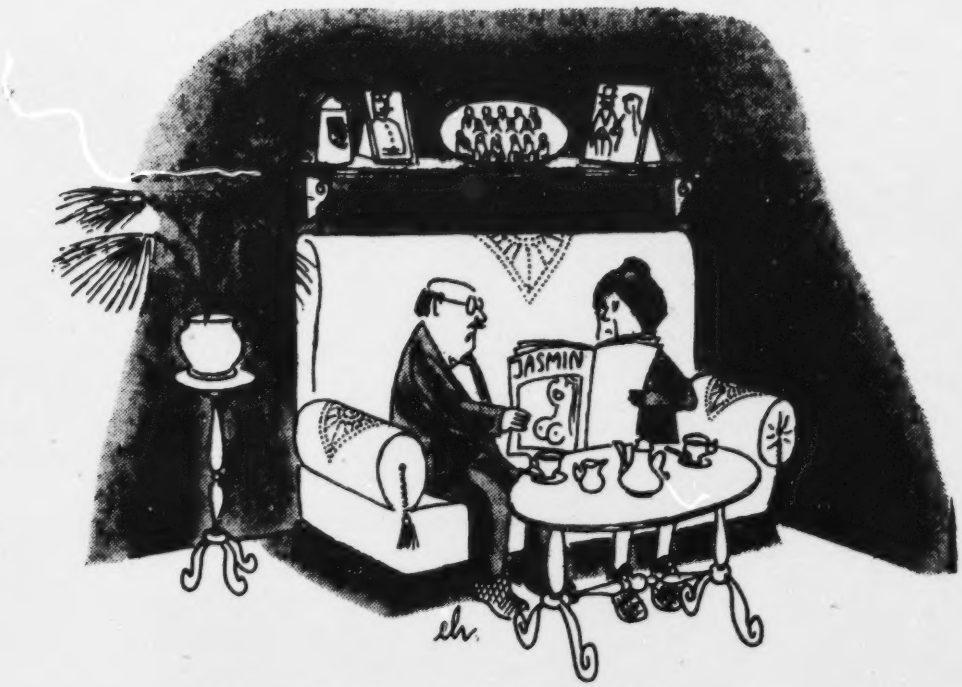
they exhibit a range of behavior from meek submissiveness, to complete self-assurance, to dominance over men; they come from cultures in which the role of women may range from narrowly fixed to full participation in education, careers, professional life, voluntary societies and the political process. They are cognizant of the authority structure, both in their societies and in ours, and have perspectives about dominance, submissiveness and partnership.

They have also observed the various movements and organizations in this country promoting feminist causes, and attempt to understand these through the perspectives of development of their countries.

Suggested topics for presentation by these students, which should be followed by discussion time, include the following: the socialization of women; the impact of the population explosion on employment of women; the impact of urbanization upon the "peasant women"; participation of women in voluntary associations, both heterosexual groups and causes, and segregated groups for women only; the structure of the extended family system, and the role of women in them; the system of "mutual and reciprocal obligations" in the extended family system; problems of communication for women in developing societies; the changing role of women as a stimulant to development and growth; the professionalization of women in certain occupations; e.g., nursing, teaching or social work; the participation of women in religious rites; the motivation of women to control population; the responsibility for removing the high rate of illiteracy among women (some 75% to 80% of the 800 million illiterates are women); coping with social and cultural change, problems of loss of identity, and acceptance of new roles.

As with previous learning objectives, the role of women in development should be defined broadly to permit an examination of changes, dynamics of transition and economic, as well as non-economic, activities. In most societies, there have been historical antecedents to the liberating programs for women. Some of these may have had nationalistic, anti-colonial or other ideological bases.

Similarly, there is a wide variety of literature and teaching aids available to provide a theoretical frame of reference to supplement the experiences obtained from the interaction with women from other countries.



"I guess we've been doing everything wrong for forty years."

From Atlas, Vol. 19, #11, November, 1970, p. 28 from Die Zeit, Hamburg

MODULE XVIII

GLOBAL ISSUES: HUNGER AND POPULATION

During the fall of 1972, the U.S. Coalition for Development and the Overseas Development Council conducted a nationwide survey on the knowledge and attitudes of young Americans (18–25 years) regarding international development. It is important to note the survey's finding that young people recognize the tremendous importance of world hunger and poverty problems and feel that both should receive far greater attention at the U.S. government level. The survey data demonstrated that the real "gap" existing in America is not a function of age, but rather of education. Those Americans who were better educated understood more about world poverty and were more sympathetic to the problems of development. They also indicated that the school was an important — though not the most important — source of information on such problems.

Jayne C. Millar, Focusing on Global Poverty and Development, A Resource Book for Educators, Washington, D.C.: Overseas Development Council, 1974.

These two interrelated issues combine into an outstanding program of learning in which foreign students can contribute immensely to the education of American students. In addition, these issues provide the opportunity to integrate learning from several scientific areas, normally not available to students in traditional liberal art fields.

A variety of materials has been produced to supplement traditional learning resources. Bibliographies are also available, as are several techniques of experiential learning, including simulation games, critical incidents and exercises. Recently, the National Association for Foreign Student Affairs formalized a program of Global Issues, focusing on world food and population. It makes this program available nationally through its regional structure, with recommended speakers, films, and use of foreign students.

The problems regarding food supply affect some 400 million people in developing countries who suffer from malnutrition. Unless remedied immediately, starvation and mass famine could become a recurring problem. In the seventies the food supply began to drop off drastically due to weather conditions, uncontrolled population growth and run-away inflation. Solutions to these problems include increasing production in developed countries, better use of the existing food supply and food consumption in these countries, increasing production of food in the developing countries, improving distribution and financing food requirements, improving the quality of food presently produced and making provisions for reserves to be used in emergencies.

It can easily be seen that the food problems can be examined by a variety of academic disciplines, including economics, business administration, transportation, technology, biology, biochemistry, agriculture, sociology, anthropology, geography, political science and others. With the addition of foreign students, the problem can be seen and examined in its true international perspective and dimension which also promises the application of this learning to everyday life.

The World Food Conference, held in Rome in November, 1974, and attended by representatives from 137 nations, recommended to the U.N. several steps toward solution of these problems, including development of an early warning system and the coordination of food policy. The U.S. delegation agreed that donor nations, including the U.S., will expand every effort to provide additional food commodities, financial assistance, and foreign aid. The world food issue has an urgent policy implication for Americans, at least in this respect.

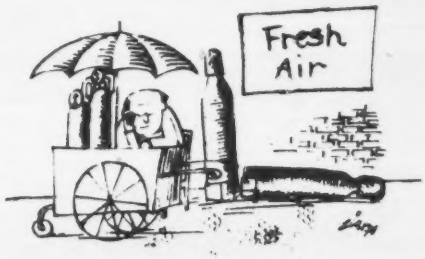
The uncontrolled population growth, entangled in a variety of emotional, technological and ethical considerations, also affects every citizen of every country. The population has increased world wide from 2.5 billion in 1950 to 4 billion at the end of 1975, and is predicted, under the circumstances of the present growth, to increase in the next 25 years to 7.8 billion — almost doubling itself in a span of 25 years. The causes of such growth are, among others, increased progress in sanitation and health sciences, increased standard of nutrition (ironically), reduced child mortality and increased life expectancy. While the developed countries actually reduced their growth to less than 1% annually, the developing countries continue to increase from 2.5% to 3.5% annually, thus compounding their developmental problems.

As with the world food problem, learning about the population issue can also be enhanced by the presence of foreign students from the developing countries where the problem and its complexity are most pronounced. The issues of world population affect everybody and combine learning from a variety of disciplines, including the sciences, technology, education and the usual policy sciences. The population issue is accented further by the fact that about one-half of the present world population is under the age of 25, and thus in the optimum age for proliferation. Furthermore, the greatest growth in the population occurs among the poor and the uneducated, where it increases the demands for social

services which, if granted, decrease the resources needed for more economic development which might otherwise increase employment and productivity.

Additional materials available for the intercultural study of these problems have been prepared in conjunction with the World Population Conference, held during August, 1974, in Bucharest, Romania. This conference produced, surprisingly, more agreement internationally than was expected, and found the U.S. committed to international cooperation in the solution to this problem. Individuals in this country, especially the young college students of today, will also be personally affected by this issue because it is expected to become crucial during their productive careers.

Both of these issues contain maximum learning potential, especially since the solutions to both of them have to come through international cooperation. Foreign students can be not only the resource persons, but can themselves learn about urgent problems which are likely to confront them personally and professionally upon their return home.



From SZPILKI, Warsaw

From Atlas, Vol. 19, #8, August, 1970, p. 26 from Szpilski, Warsaw

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For additional information about world population and food, write to the National Association for Foreign Student Affairs, 1860 19th Street NW, Washington, D.C. 20009. Under a grant from AID, this association contracted to initiate a Population Awareness Program and World Hunger Program, for which purpose it developed attractive program guides and packets which are available free of charge.

MODULE XIX

THREE CASE STUDIES OF DEVELOPMENT: NIGERIA, TURKEY, THAILAND

(Recommended for learning objective 7)

To what extent are Americans and their leaders prepared to support continued involvement in the world, though perhaps in a different way than over the past two decades? What role do the public and our leaders want the U.S. to play? How do domestic and foreign policy concerns and priorities relate to one another? How is growing U.S. interdependence with other nations affecting these views? What kinds of sacrifices are the American people prepared to make to support a foreign policy? And who should make foreign policy?

The Chicago Council on Foreign Relations, American Public Opinion and US Foreign Policy 1975, Edited by John E. Rielly, Chicago, Ill.: 1975.

In order to add realism to the study of economic, political, social and cultural development, three specific countries have been selected as an example of the forces which influence the rate and direction of change. These three countries have been selected for specific purposes: each one represents a different geographic and cultural area of the world, from Africa, to the Middle East, to South East Asia; each one has a different colonial background: Nigeria has a long history of British colonial rule, while Thailand has never been colonized, with the exception of a brief Japanese puppet government during World War II. Turkey has not only been colonized, but was herself a colonial master until relatively modern times. All three of these countries have a relatively similar rate of development and a background of military governments. All three have student movements which have played an active part in the political development of these countries and each has a developed system of administration

in higher education. Two have recently had upheavals, revolts and wars. All three also have sizeable rural poverty and illiteracy, existing side by side with a highly developed "modern" sector. Religions are also evident in all three of these countries and have figured prominently in the recent developmental picture. Only Nigeria is a member of the OPEC countries and is considered, for purposes of economic development, a *nouveau riche*. While Turkey and Thailand are relatively cohesive in terms of ethnic and cultural composition, Nigeria is composed of heterogeneous publics.

Students of development could well have selected other countries, depending on the variables which they are interested in comparing. A typical outline of a course or discussion group dealing with development of these three countries is suggested below:

NIGERIA:

Nature of colonialism; forces of cohesion and division; cost of civil strife; manpower needs and supplies; role of the U.S. and other countries' trained personnel; tribalism; political organization; how wealth is acquired; nationalism; attitudes toward Pan-Africanism; sources of corruption and its cost to development; the rich and the poor; solving economic problems; oil economy; development of technology and agriculture; role of education in development; role of women in development; current government organization; nature and structure of political authority; social services.

THAILAND:

Nature of the population; religious and ethnic composition; refugees; geography; natural resources; education and literacy; role of the monarchy; current political scene; student politics; role of government and police; corruption; role of the military; foreign relations, especially with the U.S.; press, mass media and the political communications system; poverty and income distribution; educational policy; role of women and family system; business and labor; cultural variables and values and their relation to development; priesthood; the changing scene.

TURKEY:

Historical development of modern Turkey; geography and natural resources; the present structure of government; its role in the development; present-day international relations of Turkey; rural development; the "peasant culture"; role of education; nature of political system; role of Islam in development; sources of change; role of women and its change; and the role of women in development; agriculture and land policy; business climate and circulation of goods; food supply; general outlook; prospects for democracy.

CHAPTER VII

EXPERIENTIAL LEARNING PROJECTS

Summary

Modules XX to XXXII are designed to provide practical laboratory-like experiences. The first two (XX and XXI) are designed as supplements to a regular course or may be used to satisfy a course requirement of field work, observation, or a term paper. The next five (XXII–XXVI) could, depending on the amount of work and dedication, earn typical course credit. The rest of the modules could only be accomplished over a period of time with extensive work; thus, they could potentially satisfy a requirement for a course sequence, a major research paper, an honors thesis or a graduate research paper. Many universities have developed programs to promote intercultural relations and exchanges of persons, such as international hourse or centers, scholarship programs or legislative programs designed to improve the legal and financial position of participants. This chapter suggests that many of these programs, in addition to having an intrinsic merit, are also excellent laboratories of intercultural learning on a high academic level (233).

These programs should be approached very cautiously. Over zealous participation by newcomers may create serious problems for them, and for the programs. Where the "tasks" to be performed for the purpose of learning are too difficult to achieve, students can be advised to concentrate on "feasibility studies" or surveys instead.

A very close cooperation and rapport is needed between the instructors, students and present sponsors of these programs, if a meaningful and suitable experiential learning is to take place.

MODULE XX

LANGUAGE AND THOUGHT IN TRANSLATION — UNDERSTANDING MEANINGS

Assignment:

Develop a few relatively simple sentences which express different ideas, facts and concepts. Ask foreign students to translate these sentences *literally* into their native languages, and then to retranslate them *very* literally into English. Discuss the different ways of expression. If there are differences, provide analytical explanations.

Purpose:

To understand different ways of thinking and expression. Strictly literal translations are seldom possible from one language to another.

Suggested Phrases:

- Our Father Who are in Heaven (or other prayers)
- I consider this a proper solution . . .
- What right do you have to do such and such . . .
- I will deal with this matter as it comes up . . .
- It is clear from what you are saying that . . .
- What evidence do you have for saying such and such . . .

Suggested Concepts to be Included:

- abstract and concrete
- inductive and deductive thinking and reasoning
- cause-and-effect reasoning
- past, present and future oriented expressions
- distinctions between facts and opinions about facts
- explanations about relationships, especially friendship, family
- and male/female relationships
- an analogy
- definition of relationships between two variables, especially the relationship between a whole and its parts
- objective and subjective concepts
- imperative form of an order to do something; order to cease and desist; specific order "do not do such and such"; "no"

- expression of agreement and disagreement; vary persons with whom to agree or disagree, e.g., father, government official, friends, etc.

Suggested Readings:

For additional reference see the following items in the bibliography: 14; 47; 48; 56; 240; 257; 258; 292; 293; 330; 355.

MODULE XXI

ARTICLES IN COLLEGE NEWSPAPER OR SPEECHES BEFORE GROUPS

(Recommended in connection with all learning objectives)

Assignment:

Arrange with your instructor to evalute your work on any module selected for this program, not on the basis of a traditional term paper, but on the basis of an article submitted to the college or local press; or alternatively, to grade you on the quality of an oral presentation before some audience in the college or community.

Purpose:

To relate specific topics of international studies to wider audiences; to experiment with communicating such specialized topics to non-specialists; to learn about the receptivity of others to such interests and to facilitate detailed learning about such topics.

Discussion and Suggestions:

Such papers, articles or speeches should fit into the general spirit of learning experiences recommended in other modules. They should be researched carefully, and should be interpretative and comparative. Where possible, they should include problem-solving from actual situations. Drafts should be shared, for comments and criticism, with foreign students and others. Topics for these articles and speeches could be taken from any module, from a single country or region of the world or from internationl relations. Learning would be similar to that expected from a traditional term paper, but a new dimension would include responsibility for the consequences of positions taken by the writer or speaker within the larger context of campus or community life. Furthermore, the students would receive feedback regarding their ability to convey the message. Public discussion of international issues on the campus enhances a larger goal of creating an interest in international relations.

MODULE XXII

CROSS-CULTURAL RESEARCH

(Recommended in connection with all learning objectives)

Assignment:

Research any one of the programs suggested in this Handbook.

Purpose:

To offer upper division students and graduate students opportunities for cross-cultural research, to improve the quality of intercultural programs and learning opportunities through research findings.

Discussion:

Research could be conducted in cooperation with most disciplines, empirically and otherwise. All programs have historical antecedents and can be examined historically. Most have developed a substantial body of literature so that library research and bibliographical work could be done on them. Communication is essential to all of them, so research techniques used by journalism and communications students could be applied. Since all these projects have educational implications, they could be applied to the fields of education. Empirical research methods used in political science, sociology, psychology and anthropology (ranging from participant observer to questionnaires and interviews) are possible. Research may not be as sophisticated as to offer topics for MA or PH.D. dissertations.

Nevertheless, the results of even relatively simply and practical research could have cumulative effects on other learning and researching possibilities. For example, problem-solving projects could produce results which interested and alert faculty members may be able to use in applying simulation exercises to cross-cultural uses. They may, where applicable, interest graduate students in exploring such possibilities for their dissertations.

MODULE XXIII

CROSS-CULTURAL SENSITIVITY

(Recommended in connection with learning objectives concerning Country and Area Studies, Cross-Cultural Learning, Cross-Cultural Communications)

Assignment:

Perform any or all of the following tasks described in this module.

Purpose:

To gain cultural sensitivity in performing certain tasks.

Tasks:

1. In a dormitory, cafeteria or classroom, approach a group of foreign students. Ask to join them, and begin a conversation. Observe how this is received. Observe your own feelings and reactions to foreign students.

2. Invite foreign students whom you do not know to a dance, home for a holiday, to your family reunion or to any other gathering which has some symbolic meaning in this country or to your family.

3. Invite a foreign student to go to a church service with you.

4. Go to the Immigration and Naturalization Service Office and interview officials about employment opportunities for foreign students. Begin conversations there with foreign students awaiting consultations about their legal status and employment.

5. Call or visit personnel managers of corporations regarding employment for foreign students on a part-time or full-time basis.

6. Contact the officers of foreign student organizations and suggest that they organize a program for their members about the "Brain Drain" issue and about foreign students' responsibilities to their home countries.

7. Try to organize a panel discussion about the Middle East crisis, composed of Arab and Israeli students.

8. Go to meetings of any foreign student club at which you may be the only American. Try to ask questions and to participate in the program. Relate this experience to understanding minorities.

9. Ask foreign students to invite you to their rooms for a cup of coffee.

10. Ask American students what they think about foreign students.

11. Ask professors or college authorities about their ideas on training foreign students in professional fields for the development of their countries, and about the applicability of the training obtained in our professional fields, e.g., engineering, education, social work, public affairs, etc. Relate this experience to your understanding of "colonialism."

12. Engage foreign students in conversations about the arguments contained in Module IV entitled: Can Foreign Students Really Teach? Report on the discussions. If you are interested in a specific country, talk about these questions with students from that country.

13. Ask foreign students to help you design an outline of a program (one day, one week, etc.) intended for natives of his country (select the populations for which this course would be designed depending upon your interests). The purpose of such a program would be to help these people better understand the life and culture of the United States. Concentrate on content and methods which would be persuasive.

14. Similarly, ask foreign students to help you design a program for Americans, designed to eliminate American stereotypes about their country. Concentrate on content and methods which would present the country the way it should be ideally understood.

15. If possible, put together such programs for your class, seminar groups, dormitory group, church group or for any other suitable group.

16. Organize a group of American and foreign students to participate jointly in playing simulation games which are now availabe in large numbers.* Two such games have been especially popular in intercultural situations, both because of the ease with which they are played without creating cultural strain, and because they usually produce an unusual amount of intercultural learning for the time committed to them. One is the Bafa-Bafa game, and the other is the Star Power game. Both can be obtained from SIMILE II, P. O. Box 92037, 1150 Silverado, La Jolla, California 92037.

MODULE XXIV

FRESHMEN ORIENTATION TO INTERNATIONAL AFFAIRS AND CAMPUS PROGRAMS

(Recommended in connection with learning objectives concerning Cross-Cultural Learning and Cross-Cultural Communication)

Assignment:

Design an orientation program for a freshmen class about the opportunities available in international relations and programs, including study and travel abroad and vocational careers in international affairs.

Purposes:

To learn about existing international programs, to assist underclassmen in their education and to inform them early in their college career as to what international opportunities are available and to assess vocational opportunities in the field.

Discussion:

Upper division students cannot assume that entering freshmen are ignorant of international opportunities because many international programs are geared to the high school level. Upper division students will have to relate these programs to vocational goals (especially in case of freshmen entering professional colleges). Together the upper division students and freshmen, in cooperation with foreign students, can design programs using foreign and internationally trained American students to enrich the social studies curriculum in high schools. Specific learning potential exists in the integration of various teaching materials, the integration of general knowledge with specific area studies and the integration of cognitive and experiential learning. Educating others to international studies poses pedagogical problems of teaching international relations in colleges on all levels. Implicit and explicit are ideas and assumptions about the nature of education, cross-cultural learning, roles of nations and people, tasks of leadership and the relevance of international relations to domestic concerns. Learning is continuous and progressive.

MODULE XXV

ORIENTATION PROGRAMS FOR STUDY ABROAD

(Recommended in connection with learning objectives concerning Country and Area Studies, Cross-Cultural Learning, and Cross-Cultural Communications)

Let us view the disadvantages of sending a youth to Europe. To numerate them all would require a volume. I will select a few. If he goes to England he learns drinking, horse racing and boxing. These are the peculiarities of English education. . . . He forms foreign friendships which will never be useful to him. . . . It appears to me that an American coming to Europe for education loses in his knowledge, in his morals, in his health, in his habits and in his happiness.

Thomas Jefferson quoted in Donald Shank, "The American Goes Abroad," in *The Annals*, May 1961, p. 100.

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*For further information about simulation games, critical incidents or training exercises, suitable in intercultural training and education, contact Mr. David Hoopes, Executive Director, Intercultural Communications Network, University of Pittsburgh, 107 MIB, Pittsburgh, PA 15260. His group is presently considering publication of such training aids.

Assignment:

Prepare proposals for or actually design and participate in orientation courses for foreign students just coming to this country, or for American students preparing to study abroad.

Purpose:

To learn about the practical problems of cross-cultural training and to learn to interpret specific countries, e.g., U.S. or others.

Discussion:

Programs of this kind now in existence on most campuses are loaded with learning potential: What should newcomers to a culture know about it? Who should provide information about the culture to them and how? Who should be included and when? How long should an orientation course be, considering the limited attention span of busy students? How should students be convinced to attend orientation sessions? What anxieties are involved, how are they to be recognized and treated? What are the sources of stress and conflict and what are the possible solutions to the problems? How much time should be given to cognitive material, e.g., history, government, institutions, etc.? How are these to be interpreted in a comparative sense to a multi-national group of students? How much material should be general as opposed to specific? Should only foreign students tell about foreign student problems?

Orientation courses for American students contain the potential of reversed roles. Foreign students could design courses for those American students who have prepared orientation programs for foreign students coming here. Both of these programs have an integrative value and can be related to other learning objectives. For example, let us assume that groups of American students want to travel to Egypt, Greece, USSR, the Peoples' Republic of China, Uganda or Chile. Orientation courses for foreign students could include special programs on American foreign policy toward their countries, or the explanation of Watergate, Vietnam or Eagleton. Programs of this kind can be of motivational value for both foreign and American students, and could generate additional activity on the part of the colleges or communities involved in them.

For an up-to-date example of this module, and results obtained from similar innovative approaches to study abroad, consult Clifford H. Clarke, Assistant Director/Advising Bechtel International Center, Stanford University, California.

MODULE XXVI

PROBLEM SOLVING AND CRITICAL INCIDENTS

(Recommended in connection with all learning objectives)

Assignment:

Use problem-solving techniques for interviews with foreign students in lieu of pre-arranged questionnaires or interview guides; construct your own problem-solving situations; adapt them to simulation games; use them as a research technique (114).

Purpose:

To provide opportunities for advanced students to learn about specialized areas of international studies, and to conduct research on these areas.

Advantages:

The use of problem-solving techniques in individual or group interviews not only allows a more thorough learning experience about a specialized aspect of foreign studies, but permits students to identify the situations and, thus, to control the variables. We are interested in the solutions proposed by the foreign students, but we can also ask foreign students how they think that other groups in their countries or cultures would solve the same problems, e.g., other students, adults, government officials, various occupational groups, militant youths, military personnel, ethnic and tribal groups, etc. Suitable problem-solving situations could easily be constructed by students from available literature.

The "Critical Incident" technique of interviewing has the advantage of specificity in information gathering. Furthermore, it generates new hypotheses regarding associations between variables. Critical incidents are single events which have significance, involve a behavior of some kind, have a cause, and where some action takes place and some result occur. The criteria are left to the individual to determine. The students observing such incidents must have sufficient knowledge of the field in which the incident is reported, and the ability to judge the effect of such an incident.

As with item analysis, both problem-solving situations and critical incidents allow classification of variables into areas and groups, whether for teaching and learning purposes or for research purposes. In order to permit a wider scope of observation, both techniques could be described in either satisfactory (positive, productive) or unsatisfactory (negative, counter-productive) terms.

The Technique:

The technique consists of a procedure for collecting direct observations of human behavior in such a way as to facilitate their usefulness in solving practical problems, and in developing broader generalizations and principles from them. Any observable human activity that is complete in itself and permits inferences and predictions to be made about the person performing the act, constitutes a "critical incident." To be "critical," an incident must occur in a situation where the purpose or intent of the act is clear to the observer and where its consequences are definite so as to leave little doubt about its effects.*

Application:

In addition to being a research method, this technique has been used widely in cross-cultural training, counselor education, leadership and management traning, psychodrama, communications, teaching methods and therapy.

Samples of Problem-Solving Situations and Critical Incidents:

1. In a private conversation, a foreign student complained about the lack of any honest and relaxed contact with American students. It seemed to him that American students are very superficial and unwilling or unable to relate to him as a person. This student confesses that he is very lonely and somewhat bitter about the lack of friendliness shown him by American students.

2. One of the faculty members demonstrates a lack of interest in international and cross-cultural relations in his department. Even though he was assigned as adviser to the foreign students, he wants to make it very clear to them that he is not particularly interested in the international application of his discipline. The foreign students are very disappointed that this faculty member, as their adviser, is not more interested in their particular country and in the application of the discipline to problems of their particular country. The foreign students don't know what to do about this situation.

3. In discussing the awarding of a financial grant to a foreign student, an administrator at the university indicated to the foreign student that money was not being made available to foreign students because of the excessive demands by other minority groups such as Blacks, Indians and Chicanos. The foreign student was very angry that his cause and need for money should be seen as competing with that of the other minority groups. He feels that the reason minority groups were getting the money and the foreign students were not, was that the minority groups were more militant and better organized to exert pressure on the university.

4. One of the research bureaus in the university was circulating a rather lengthy questionnaire among foreign students. Some of the questions in the questionnaire required very personal and private answers. Consequently, several of the foreign students became very suspicious that the information requested in the questionnaire was being used by the university, by outside agencies, or perhaps being sent back to their home countries. Although the university insisted that this was not being done and that all information was being handled confidentially, the students remained very suspicious.

5. One of the foreign students decided to file for immigration papers in order to stay in the U.S. rather than to return to her home country. She was surprised to discover that the faculty in her department and her adviser were very angry with her for having decided to stay in the U.S. They seemed to feel that she had an important responsibility back home that she should be fulfilling and that it was unfair that she stay in the U.S. and compete for the limited number of jobs.

6. A foreign student from a non-English speaking country is given an appointment as a teaching assistant. The professor who is supervising the instruction of a class in which the foreign student is assisting begins to receive numerous complaints from the students that the teaching assistant's level of English fluency is inadequate. The American students say they are unable to clearly understand what the teaching assistant is saying. Without the teaching assistantship, which had been promised to the foreign student, the foreign student will not have adequate financial resources to stay in school. The professor is undecided whether he should let the student continue as a teaching assistant or dismiss him.

7. A foreign student from a developing country is very critical of American efficiency because it is too impersonal and ignores important human values. His father is an important government official for

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*For further information about this technique and its adaptation and uses, consult Dr. Paul Pedersen, Office of International Student Adviser, University of Minnesota, 719 East River Rd., Minneapolis, Minnesota 55455.

whom it is much more important to understand people, to get along well with others and to know how to handle embarrassing situations.

8. A foreign student was nominated to represent her nationality club on an important university governing board. She refused to accept the position, however, after she had attended one or two meetings of the group. She felt that most of the people were too submissive and dependent to organize themselves and to control their own affairs. She felt it was a waste of her time which could be better spent on important things.

9. A foreign student studying public administration had previously held a job as community organizer in village development programs. He is very upset because the courses he is taking here do not instruct him on how to be more effective and better accepted by the villagers. The people in these villages are suspicious of outsiders, no matter how much these experts know. They consider the outsiders to be trouble makers and opportunists.

10. The president of a large foreign student club on the campus asked university officials for assistance in obtaining grade reports for their members, all nationals of one country. This club had decided to honor the most outstanding scholar among its members. University officials refused this request in the absence of specific, written permission from each student concerned. The club finally dropped the request and also dropped the special achievement award program. They feel that the university is biased against this nationality and have refused, in turn, to participate in university programs. Group tension has resulted.

11. An administrator from a foreign country, now a graduate student in this country, reported that she is worried about returning to the position from which she is on leave of absence. She claimed that she had a difficult time when she initially took that position in establishing loyalties among her associates who felt intense personal loyalty to her predecessor. By the time she had won these loyalties for herself, she left to begin her studies. Now she will have to re-establish them because it is likely that her subordinates have become loyal to the person who is taking charge of the governmental division during her absence.

12. A foreign student did poorly in school last quarter but was afraid to admit it to the foreign student adviser. He actually lied about his grades when asked specifically about them. The academic adviser was responsible for too many students to be aware of individual grades. The adviser would not have realized that the foreign student was too embarrassed to see him until his grades improved. Unfortunately, a routine grade check in the graduate school discovered the poor grades and a letter was sent to the student saying that he would be dropped if his grades did not improve. A copy of this notice was also sent to the foreign student adviser and to the graduate adviser. Now the student is even more afraid and ashamed to see advisers.

13. A foreign student, working illegally, was caught by the immigration officers and called to a hearing to determine whether or not she should be terminated from her student status. The job she held was in an old people's home which paid very little and which was a job few Americans want. She pleaded with the hearing officials to let her continue her studies, in which she was doing very well. Finally, the immigration office relented and reinstated her to the student visa. However, the officials let her know in very strong terms that she was not to work again. The American people now face severe employment problems and expect immigration authorities to make sure that foreign students do not misplace Americans. The foreign student accepted the lecture and the restrictions but was very bitter about the unfairness of the situation. She was very humiliated. At first she was so offended that she decided to leave the country, but then she realized that she and her African country need the education and skills she is receiving. In a fit of anger she exclaimed: "But remember Nkruma!"

14. We had a foreign student in our home for a long home-stay program, and everything seemed to be perfect. We loved him, and he seemed to really like us too. We followed up with a few outings, picnics and get-togethers; but now suddenly he is like a different man. We contact him personally, and he accepts invitations, but he never shows up. We go out of our way to phone, write and visit; we prepare for the visits, and nothing results from it. There are no explanations, no excuses and no apology. We finally gave up on him and found more responsive and communicative foreign students.

15. I would like some help to settle a difficult situation existing in a family which has a foreign student assigned to them for a long-term stay program. The other day they got involved in a terrible argument about the Nixon administration — actually they argued a great deal before this time about everything — especially the Vietnam War and the amnesty. The family is very loyal to former President Nixon, and the foreign student is an anti-American activist who clearly is critical of many things this country does, especially our involvement in Chile, our business expansion in Latin America and our general policy toward Cuba. But this time the argument really got very emotional, and the student finally said some strong things about Nixon. The woman got very mad then, and told him if he came to this country to insult our national leaders, then he should go right back where he came from. Everybody then retired for the night.

16. I have worked with foreign students and visitors for some time, and enjoy meeting these people very much. But knowing some of them as well as I do, I am no longer sure that our efforts are really producing any results. Look how long we have been in this business as a nation, but we still have hunger abroad, people bribe others to get anywhere and the rich are getting richer, while the poor are getting poorer. Although I like these people personally very much, most of them are concerned only about their own jobs, some stay in this country permanently and others don't know how to relate themselves to the real problems of their countries. Besides that, they say that foreign students educate Americans — but that does not work either. Most foreign students really don't know enough about their own countries, and if they do, they are sc emotional about them that they can hardly communicate. They often create misunderstanding and bad feelings instead of some real insight. More important than anything else, they isolate themselves and don't openly associate with Americans. They have their own clubs and cliques in which Americans are not welcome. How can you communicate and learn from people who have no motivation to communicate with you? Who do they think they are, anyway, especially after this oil crisis?

17. If we have to save money and cut budgets in the university, the least painful way is to abolish the position of the foreign student adviser and the supporting budget. For one thing, we cannot really maintain a separate office for a relatively small group of students. The time has come when we must treat all students alike, and not have services for any special group. Second, we really will not hurt anyone by this decision because foreign students are just students like any other students and, thus, can use the same services that are available to other students. This might actually work better for foreign students, because people say that foreign student advisers help to isolate foreign students and make a meaningful integration of foreign students with the rest of the campus and community impossible. The majority of foreign students on the campus reportedly don't visit that office anyway because they do all right by themselves. It is only a small minority that have difficulties, and they are often marginal students who possibly should not be here to begin with. We must make sure that these students make a realistic decision about leaving here if they cannot make it. The foreign student adviser's office often protects these students, asking for more and more chances, when in fact they only delay a decision to terminate the students. The money we save will be then put into more important programs, especially those which are related to the special problems of our society. It certainly stands to reason that we should take care of our own educational needs first. This is exactly what other countries are doing for their own people, judging from the bad deal that American business and governmental people get abroad.

18. The president of the International Club resigned his job the other day after only three months of trying to get more people involved. He did not want to enter the election to begin with, but was talked into it by friends who all promised cooperation and assistance. None actually helped, however. In his letter of resignation he stated: "It is unrealistic to expect foreign students, particularly the Asian students, to show any degree of interest in social service because our societies are not organized along these lines. There is nothing in the experiences of these students which would motivate them to work for an association like ours and to help other people of different nationalities and backgrounds, with whom they may have only very little in common." He concluded his letter: "I have really tried, knowing that one person cannot and should not do the job. But how do you motivate people who simply do not have the basic idea of social service, social consciousness and the "other-person directed outlook"?"

19. An interesting thing happened at Maumee University recently. The foreign student adviser made a case to the administration that he needed more help at the office, and the university gave him a half-time assistant. He already had a half-time assistant on his staff. Since he wanted to employ a foreign student in this position, he advertised it through the International Association. It so happened that the president of this association knew a graduate student in education whom he asked to apply for this position. However, the executive committee of the association, on hearing about this, considered the matter at its next meeting. It passed a resolution that holding such a position would be a conflict of interest. At the same time a position of the vice-president of the association became vacated through resignation of a student who just had completed his studies and returned to his home country. An American student, who just happened to be the other part-time worker in the Foreign Student office and a student of international relations applied for the position. Upon hearing that the association had passed the resolution about the conflict of interest, the foreign student adviser told the American assistant to withdraw from the competition, in order to avoid any more conflicts of interests.

20. I received a phone call on Wednesday, February 5, from a man who identified himself as a Marines veteran living in. . . . He called to find out if the university is giving financial aid to any student(s), even one, from any OPEC countries. The basis for his inquiry was a decision he said he had made to declare, in effect, personal war against the OPEC countries for what they are doing to the U.S. with their oil export policies. The catalyst in his decision was an interview he had seen on TV with the Shah of Iran. The Shah allegedly made a statement that he intended to "bring his blue-eyed brothers to

their knees." The caller said he has to do something to keep from feeling he is letting down the millions of men who have died in defense of this country.

In the absence of the ability to drop bombs on the OPEC countries, he wants first to find out if any OPEC country student is receiving financial aid from the university. If the answer is positive, to do everything in his power to see that his senator in the state legislature is fully aware of the story and takes suitable action.

21. After one year of trying to get foreign students from another cultural background organized, the president of the National Association wrote a letter to the editor of the college paper in which he said: "It is useless for foreign students to organize themselves. Such organizations are too complicated, represent every culture of the world and every kind of authority structure. In effect, there is no authority to follow. The leaders cannot enforce their decision, and the followers do not have any leadership authority.

22. This foreign student group was accused in the student senate of poor handling of its funds, which came originally from student fees. Now all foreign students are being blamed. In this situation, foreign students should not admit their mistakes or weaknesses, as this confirms anti-foreign student biases and can be detrimental to the general interests of all foreign students.

23. The trouble is that very few foreign students or Americans are truly "internationalists." The majority of foreign and American students simply do not have the international and inter-cultural perspective. Nevertheless, these people should be cultivated so that they are at least sympathetic to international and inter-cultural issues. Each foreign student group should designate special people who have the abilities to become cultural brokers and give them some freedom to represent other foreign students and internationalists.

24. The treasurer of our organization never came to meetings and never submitted any financial reports, even after a resolution was passed that provided for the removal from office of officers who missed three consecutive meetings without valid excuses. However, in reality the power to discipline the treasurer did not exist; so the foreign student adviser was asked to retrieve the books and to resolve the situation unobtrusively.

25. The program chairperson should be impeached or asked to resign. He was mandated by the group to implement a resolution which called for a non-violent strike against the dorm director who suddenly withdrew the special arrangements for foreign students regarding choices of food. The chairperson first agreed with this solution, but then changed his mind. He felt that the strike was not a proper solution and he suggested more feasible ways of handling the problem. Nevertheless, the strike was approved.

26. The foreign student adviser was recently promoted to a full-time position and given the authority to award scholarships and to admit or reject the admission of foreign students. This appeared to be a good idea; however, foreign students resented the new authority the foreign student adviser possessed. Having this kind of authority over people has some disadvantages. Many foreign students are afraid of people in authority. Foreign students do not feel they can be entirely frank and honest with people who can use the information they provide against them.

27. There ought to be a better way of electing top leaders in international associations. This year, for example, the elections ended in real hostility, and the Inter-Cultural Student Association virtually withdrew from the Federated International Association Consortium. They supported a very good candidate for president but he was little known outside the club. The open competition for positions was a disadvantage for him. In fact, the way the election was conducted, it was really insulting to this group of students and their culture. In a situation like this there ought to be some preliminary informal procedure whereby suitable candidates can be selected quietly and harmoniously, without the humility of a defeat in public.

28. The people who are forever trying to organize foreign students are just kidding themselves. Cultures are complex and difficult to understand, and there are so many of them represented among the foreign students that the people here — or anywhere for that matter — can really not comprehend or begin to understand this complexity. Little knowledge is sometimes worse than total ignorance. What is actually worse is that sometimes an eloquent leader comes along, sways people into doing something, and really gets them excited over the issue — until the people find it was over their head and fall back into the usual campus apathy.

29. A professor presented a moral development scale to his students in an introductory class. He explained that the scale had been administered world-wide and that, according to the results, people all over the world go through the same stages of moral development. However, people in other countries go through them more slowly, with a smaller percentage of the populations of Third World countries achieving the highest stage. Two international students were in the class. They said nothing in reply. (There is evidence available which attempts to refute the interpretation made by the professor. Such evidence was not referred to in class.)

30. Though university X has been admitting foreign students for many years, it has not given much thought to whom it admits or where the foreign student comes from. The only concern has been whether the student meets the academic entrance requirements. Under pressure from various groups on the campus and in the community, the university has agreed to review its admission policy for foreign students. Three points of view have emerged in the debate on a new admission policy. The first view considers foreign students a burden on the institution, using resources and contributing very little to the university. The second view favors the old policy of admitting only those who are academically qualified, but strengthening the policy so as to require that students have the financial ability to pay for their entire program of studies. The final view supports a major re-examination of the whole admission policy with greater weight placed on factors such as country, field of study, socio-economic background and evidence of the potential contribution that the admitted foreign student can make to the community.

31. I tried to use these "learning modules" with foreign students, but am now thoroughly confused. I interviewed ten foreign students and some Americans who lived in the country I was trying to study, including a returned Peace Corps Volunteer, and a professor of history who lived there for a period of time. I got consistently different ideas from the Americans than I got from the foreign students. For example, on poverty: the Americans thought there was a lot of poverty there, but the foreign students claimed it has been pretty well resolved. Similarly on corruption: the Americans were very much impressed with the extent to which the country's officials were corrupt, while the foreign students did not think there was any more in their country than we have seen during Watergate here. And so it goes with other issues, like credibility of leadership and others. How do you explain these differences?

MODULE XXVII

INTERCULTURAL LIVING/LEARNING SITUATION

(Recommended in connection with the learning objectives concerning Cross-Cultural Learning and Cross-Cultural Communication)

Assignment:

Set up or assess the need for establishing a live in situation for American and foreign students, or participate in one already set up for such purpose, e.g., international houses, international centers, etc.

Purposes:

To learn about the dynamics of cross-cultural living on a day-to-day basis, as a simulation of cross-cultural immersion.

Discussion and Specific Suggestions:

A number of these situations are presently in existence, ranging from the very sophisticated experiences of large international houses in New York, Berkeley, Chicago and Philadelphia, to "American-foreign roommate plans." Intermediate ranges of such programs could be: (1) international floors in existing dormitories; (2) conversion of rooming houses to international living units; (3) placement of American students with foreign students as roommates in dormitories, apartments or in other living units such as married student housing units or the popular "American adopted family plan" in the community. Learning in these situations is more intense than in other programs. If structured to produce specific experiences, additional opportunities emerge. For example, these live-in situations could be set up on a small scale for international relations majors; for foreign language majors, or for participants in a foreign study and travel program.

Students will learn more from these situations if they set up the entire arrangement themselves, e.g., foreign and American students negotiate leases; secure the granting of college credit for the experience; handle funds; divide labor and plan internal organization, maintenance of the group and leadership; include male / female relationships if the facility can be set up coeducationally; handle conflicts; arrange meals, cleanliness, quiet for study; maintain law-and-order, and sanction violations.

MODULE XXVIII

FUND RAISING FOR INTERNATIONAL PROGRAMS

(Recommended in connection with the learning objective concerning Cross-Cultural Communication)

Assignment:

Organize or assess the potential success of a campus-wide activity designed to raise funds for various international programs.

Purposes:

To learn how to justify international relations programs in practical situations in which they may be challenged. To actually raise or assess the potential of raising funds to achieve some important international educational objectives.

Discussion and Examples:

Many programs fail because of lack of funds. Students have the opportunity to raise these funds themselves while earning credits in the process. Funds are needed for: international programs, international symposia, speakers and films, living-learning centers, scholarships for foreign students, work-study opportunities for foreign and American students so that they can be employed to coordinate similar activities, scholarships for American students studying abroad, international interns and surveys and research. Fund-raising activities must be carefully coordinated with the rest of the institution's efforts in this direction. Students can learn from college officials about how funds are raised, donors approached, and goals, objectives and strategies set up. Where actual fund-raising activities will not be possible, a paper proposal may be substituted for actual experiences. Students will learn, in addition, how to explain the importance of such programs and how to relate international studies to various potential donors, e.g., church groups, local businesses, international corporations, civic groups or student governments. Appeals for funds must be found acceptable to the sensitive foreign students and relevant to the interests of groups being contacted. In Cross-cultural situations, programs which involve handling, raising or spending of funds are excellent laboratories of learning. They strongly resemble gaming and simulations except that they are real situations involving real risks, goal-making activities and some disagreements and conflicts about such goals.

MODULE XXIX

POLITICAL — LEGISLATIVE ACTION PROGRAM

(Recommended, with great caution, in connection with learning objectives concerning Cross-Cultural Communication, and with Studies of Socialization, Education and Leadership)

Assignment:

Discuss, plan, prepare, draft or participate in efforts to introduce bills or local ordinances which would benefit foreign students or international education.

Purpose:

To learn about the political processes as they relate to international affairs, to articulate international objectives to various political bodies and pressure groups, to understand the role of public opinion in international issues.

Discussion and Examples:

Discussion of strategies for such legislation, or actual campaigns on behalf of specific issues have excellent learning potential. They familiarize students with the political process, facilitate an understanding of the dynamics of local and state legislative bodies and the groups which support them, permit identification of international issues for local and state responsibility, show how attitudes are formed about international problems, permit observation of special interest groups, e.g., relate minority groups to international programs, involve local and collegiate press in coverage of these issues and bring foreign and American students together to work out contents, procedures, and strategies for such campaign.

The content of legislative programs now under way in several states concerns legislation granting waivers of non-resident tuition for foreign students in public institutions. Whether or not such bills are actually submitted depends upon the quality of the product, ability of sponsors to sustain a campaign, evidence of wider interest and organizational talents of those interested in these issues. Examples of

bills seeking non-resident tuition waivers or scholarship assistance for foreign students on the grounds that they are needed for the education of domestic students can be obtained from several states in which such legislation has either been introduced or already passed, e.g., Hawaii, New York, Texas, Oregon, Minnesota and Washington.

MODULE XXX

INTERNSHIPS, PRACTICUM, AND FELLOWSHIPS

(Recommended for all learning objectives)

Assignment:

Establish unpaid internships, or raise funds for paid fellowships in international programs.

Purposes:

To enable selected American and foreign students to obtain practical experiences in international programs in which they can apply already acquired knowledge about international affairs or related social sciences.

Discussion:

Undergraduate students do not have many opportunities to obtain fellowships through which to express their continuing interest in international relations on a progressively higher level of sophistication. If funds are unavailable to establish regular fellowships or work/study grants, practicum or internships on a nonpaid but credit-earning basis could be established in related campus offices, for instance, foreign student adviser, academic adviser to international programs, international relations centers, instructors of international studies, admissions officers handling admission of foreign students, departments teaching English as a foreign language and other academic departments which may be interested in adopting any modules suggested in this Handbook, e.g., anthropology (for work in applied anthropology), philosophy (for work in comparative religions), education (for work in comparative and developmental education), speech and communications, Admissions Office, Financial Aids Office, etc. These internships can be carried into the community to corporations doing international business, or to community and civic groups established to welcome and program distinguished foreign visitors, leaders and specialists. Writing foundation proposals could be part of the experiences, in lieu of term papers. In one instance, international fellowships were funded by the entire student population of the university, who agreed to tax themselves a small additional fee on the ground that such internships and resulting expansion of international experiences of foreign and American students are an essential part of undergraduate education for all students. The problems involved in explaining the need for self-taxation to an entire student population have, themselves, been a laboratory for international and intercultural relations.

MODULE XXXI

NEW EXPERIMENTAL PROGRAMS

(Recommended in connection with all learning objectives)

Assignment:

Design and implement or suggest new experimental and innovative programs, either brief and self-liquidating, or on-going projects.

Purpose:

To learn to integrate new ideas with the realities of college education, and to afford new educational opportunities for other students. To explore the potential for new audiences for international programs.

Discussion:

These programs could range from simple, short-term discussion groups between foreign and American students in residence halls to sophisticated, long-term leadership training programs. These could integrate various ideas and suggestions contained in this Handbook and establish a progressively complex and sophisticated learning package for international relations majors. Short-term experiences

could include the establishment of job placement services for foreign students seeking summer jobs or the establishment of tutorials in which foreign students teach American students languages or related subjects, or American students tutor foreign students in English or American studies related to their course work.

Volunteer work offers excellent opportunities for American and foreign students to work together in the following areas: social welfare, urban projects, inner city programs, senior citizen programs, prison reform, ecology or extension education. Experience and knowledge gained from participation in such programs could be transferred to other countries where service minded, voluntary participation may not exist. By the same token, programs in this country may benefit greatly from an international and inter-cultural perspective.

Popular programs with tremendous educational potential are weekend or vacation visits made by foreign students to rural areas in this country. These programs are designed to facilitate learning about rural America for foreign students and to expose the people in rural areas to people of other cultures and countries. Such saturation visits require prior planning and orientation of participants for the experiences. Foreign students should receive wide exposure to an entire small-town community, including the city hall, churches, fire house, local police, businesses, farms and pubs. Reverse programs can be organized for foreign students whose colleges are located in rural areas for saturation visits to cities. Themes tying together such visits could be urbanization or the problems of rural communities, with an international and comparative perspective in mind.

MODULE XXXII

CULTURAL SENSITIVITY WORKSHOPS FOR ROTC CADETS

(Recommended in connection with learning objectives concerning Country and Area Studies, and Cross Cultural Communication)

Assignment:

Establish or assess the potential of establishing cultural sensitivity workshops, conferences or seminars for ROTC cadets, similar to intercultural communications workshops or other programs.

Purpose:

To expose cadets to nationals of other countries in which they may serve as part of their military assignments.

Discussion:

Although highly controversial, such cross-cultural experiences contain enormous learning potential for the ROTC cadets. Few ROTC cadets understand the impact of U.S. military policy on other countries. Simultaneously, foreign students and non-ROTC American students have little experience in understanding military policy, its formation, relationship to foreign policy and the interplay between large and small nations. Imagine, for example, Turkish students participating in such workshops for a group of ROTC, or anti-militaristic Brazilian students similarly working with a group of Naval cadets here.

As with most programs or task-oriented projects suggested in this paper, this one calls for careful planning, cooperation, integration of cognitive and experiential learning and preparation and selection of participants.

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"Foreign students and studies about them provide an excellent laboratory of learning. Regardless of nationality and their fields of study, foreign students bring with them their languages, socialization, culturally influenced value systems, methods of communicating ideas and information, and information about events and conditions in their countries. . . ."

APPENDIX

APPENDIX A.

SAMPLE CONTRACT FORM

I, the undersigned, _____
(name of student)

hereby contract to perform the following work in connection with _____

_____ taught by _____
(course) (instructor)

during the _____ term of the academic year _____ .

I have selected the following Learning objective or a combination of objectives (check appropriate boxes):

☐ 1. The Elite System (Socialization & Leadership)

☐ 2. Country and Area Studies

☐ 3. Cross-Cultural Learning

☐ 4. Cross-Cultural Communication

☐ 5. National and International Conflicts

☐ 6. Cross-Cultural Dimension of Education

☐ 7. Cross-Cultural Perspective on Development and Undervelopment

I will use the following module(s) to accomplish the above learning objective: _____

_____

Part I. Required Orientation

_____ Module 1. Orientation Session
_____ Module 2. Cultural Sensitivity
_____ Module 3. Can Foreign Students Teach?
_____ Module 4. Interviewing Foreign Students

Part II. Interview Foreign Students

_____ Module 5. Suggested checklist for Elite System
_____ Module 6. Suggested checklist for Country and Area Studies
_____ Module 7. Suggested checklist for Cross-Cultural Learning
_____ Module 8. Suggested checklist for Cross-Cultural Communication
_____ Module 9. Suggested checklist for Conflicts
_____ Module 10. Suggested checklist for dimensions of education
_____ Module 11. Suggested checklist for development and underdevelopment

Part III. Classroom and Curricular Enrichment Programs

_____ Module 12. Language, and Language and Thought
_____ Module 13. Current Issues in International Conflicts
_____ Module 14. Ideologies
_____ Module 15. World Religions
_____ Module 16. Intercultural Communications Workshop
_____ Module 17. Comparative Status of Women
_____ Module 18. Global Issues: Hunger and Population
_____ Module 19. Three Case Studies of Development

Part IV. Experiential Learning Through Task, Practical and Laboratory Assignments

_____ Module 20. Language and Thought in Translation
_____ Module 21. Articles for College Paper or Speeches for Groups
_____ Module 22. Research (Please describe topic and method briefly — use additional paper to elaborate _____
_____
_____ Module 23. Cross Cultural Sensitivity Module
_____ Module 24. Freshmen Orientation to Int'l Affairs & Programs
_____ Module 25. Orientation Programs for Foreign Experiences
_____ Module 26. Problem Solving and Critical Incidents
Which numbers: _____
Own: _____
Explain how applied _____
_____
_____ Module 27. Intercultural Living-Learning Situation
_____ Module 28. Fund Raising Activity for Int'l Programs
_____ Module 29. Political-Legislative Action Program
_____ Module 30. Internship, Practicum, Fellowships
_____ Module 31. New Experimental Programs

Quantity of Work

Give additional explanations regarding the quantity of work and the point system: _____
_____
_____
_____

Quality of Work

I will submit the following work for evaluation:

_____ 1. Interview notes for _____ foreign students _____
_____ 2. Journal in connection with _____
_____
_____ 3. Article; or report on a speech; or program produced: Explain: _____
_____
_____ 4. Written proposal for an action program
_____ 5. Other: _____
_____ 6. Readings (annotated detail bibliography) _____
_____
_____
_____ 7. Others (explain) _____
_____

Other explanation of supplemental information:

I desire the following grade: _____ for _____ credits.

I understand the deadline for submission of the work completed is _____

Date submitted: _____ _____
Signature

Proposal accepted by instructor: _____
Signature of Instructor
_____
Date

APPENDIX B.

SUGGESTED POINT SYSTEM FOR VARIOUS MODULES

(One credit for approximately 25 points)
(One point for approximately one hour of activity)

Module #	No. of hours expected in activity	No. of points if journal is kept	No. of points if interview notes are kept	Additional activity: films, slides points to be arranged	No. if written proposals are submitted	Readings available: approx. one point per 30 pages	No. of points for writing articles, speeches
1	3	1–3		X		Arr.	1
2	2	1–3	Arr.			Arr.	
3	2	1-3	Arr.		X		Arr.
4	2	1–3	Arr.			Arr.	1
5	20–30	Arr.	5	X		Arr.	1–5
6	20–30	Arr.	5	X		Arr.	1–5
7	20–30	Arr.	5	X		Arr.	1–5
8	20–30	Arr.	5	X		Arr.	1–5
9	20–30	Arr.	5	X		Arr.	1–5
10	20–30	Arr.	5	X		Arr.	1–5
11	20–30	Arr.	5	X		Arr.	1–5
12	up to 30	15	X		X	Arr.	X
13	up to 30	15	X			Arr.	X
14	up to 30	15	X			Arr.	X
15	up to 30	15	X	X	X	Arr.	X
16	up to 45	15	Arr.	X		Arr.	X
17	up to 30	15	Arr.	X	X	Arr.	X
18	up to 30	10	X	X	X	Arr.	X
19	up to 30	10		X		Arr.	X
20	up to 10	3	Arr.	X		Arr.	Arr.
21	Arr.	1–5		Arr.			3–5
22	Arr.					Arr.	Arr.
23	3–10	1–5	1–5			Arr.	3
24	3–10	X		X	5	X	3–5
25	3–10	X		X	5	X	3–5
26	5–15	5				Arr.	X
27	30	10		X	5	Arr.	3–5
28	30	10			5		3–5
29	up to 30	10			5	Arr.	
30	10 hours per week plus journal for the period of one quarter, 125 points maximum.						
31	3–10	1–5		X			X
32	up to 30	10	Arr.	X	X	Arr.	3–5